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सत्यात् नास्ति परो धर्मः।

"THERE IS NO RELIGION HIGHER THAN TRUTH."

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OUR SEVENTH YEAR.

THIS number marks the completion of the seventh year in the life history of the Theosophic Gleaner, and as we stand on the threshold of a new year let us not forget that the stream of time is rolling ceaselessly on and that we must be up and doing if we are not going to "let the grass grow under our feet." For this is an age of Energy. Energy pouring in from other lands sowing its seed and raising in its turn fresh Energy within our own land, all tending to drive the great fly-wheel of life round with increasing velocity. Yes, reader! we are moving more swiftly than of old; therefore it is well to take a survey of thing in general, and of mankind at large, to see in which direction this energy is taking us.

One thing that cannot but strike us as a feature of the present age is the increasing tendency of people to overestimate the importance of the material world, and to rate at an altogether fictitious value, the power of wealth to give happiness; for all around we see that, with the satisfaction of old wants come new ones, and so man is building up round himself a prison house of indispensable requirements, which bind him to earth, thus making his body seem more real to him, darkening his Soul. Truly was it spoken of the Kali-yuga "The web of illusion lies thick upon the sons of time, and the senses cry out and will not be satisfied."

Then comes, as an inevitable consequence of this restless striving for the transient gifts of the material world, a spirit of indifference to the real—the spiritual life. And on every hand we see that neglected religions are allowed to fall into unworthy hands to be distorted and abused.

It is so very easy to forget, in the midst of this shew of cheap goods, which pour in from Birmingham, Manchester and Germany, that the things which make most glitter are *not necessarily* the most real. Let us not forget that just as nature works in silence, and unseen; so if we would hear the Voice Divine within, we must first shut off the din of the outer world.

And now we would close as we began. To all we would say be up and doing—for the human needs are great, and mankind wants now more than ever before, to be reminded that “the unreal hath no being, the real never ceaseth to be” therefore we gladly send our little messenger forth, for another year, as a labourer in the great field; that as Gleaner it may be a channel through which the energies from those who are keeping the lamp of Truth burning in other lands, may pour into our country. So that the out going thoughts of the noblest minds may reach our own and influence our lives; then shall we not have gleaned in vain.

THE SIGNS OF THE TIMES.

[Lecture delivered by Bro: E. G. Sutcliffe Blavatsky Lodge July 18th, 1897.]

TO the Theosophist the present age is one of intense interest. He represents the birth, of a new order of thought, the beginning of a new era of human development. To him therefore the characteristics of the age, the internal and external factors which he perceives at work around him, have a higher and deeper meaning than to the world at large and it is the object of this paper to set forth in consecutive and connected order some of the more prominent and important of these factors, and to endeavour to penetrate into the inner meaning and purpose of this new development—this modern phase of spiritual and material Evolution. With this view I intend to take a rapid glance at the worlds progress during the last century and a half beginning with the first Theosophist of this age Emmanuel Swedenborg.

At the time of the Swedish seer spirituality was at its lowest ebb. The reaction from the stern puritanism of Cromwell was at its height, the court was shrouded by an atmosphere of immorality and impurity, and English society reached its acme of licentiousness. It was the day of the hunting and swearing parson, several of our bishops were atheists and the emoluments of the church were being used as a support of those members of influential families who

were unfitted by reason of mental or moral incapacity for political, military, or civil service. In France the condition of things was even worse. Madame de Pompadour and Madame Dubarry were at the height of their power, Louis XIV had emptied the treasury and impoverished the people by unsuccessful wars and the building of Versailles, and Louis XV. following in his footsteps, gave himself up to extravagance, sensuality and lust. The nation was governed by harlots. The people were sinking under the burden of taxation, and an untaxed aristocracy, and an untaxed clergy, were by all form of oppression and by cruel tyranny driving them to the verge of Revolution. The condition of these two nations may be said to be typical of the state of Europe at this particular epoch.

This then was the condition of the West when our first Theosophist (Swedenborg) had revealed to him some of the mysteries of the spiritual Universe. According to Swedenborg equally deplorable was the condition of the lower world of spirits [Kāmaloka], but before describing this I would like to remove some little of the prejudice which is felt by Eastern Theosophists towards this western mystic. It is frequently made an objection to the teachings of Swedenborg that he wrote entirely for the Christian religion and that he makes no mention of the doctrines of Reincarnation and Karma. It should, however, be remembered that the Esoteric teachings of the Christian religion had been entirely lost, and needed to be again revealed, whereas in the case of Eastern religions the Esoteric meaning had not been lost, but only hidden. Consider also that the Christian religion was the religion of the West. The religions of the most powerful, the most intellectual, and most civilized nations. Nations who looked upon the rest of the World as heathens, and barbarians. It would therefore have been impossible to have imposed the Esoteric teachings of Eastern religions upon Western thought unless these teachings had been previously derived from the Christian religion itself—which is as you know the most exclusive and dogmatic of all religions in its exoteric form.

With regard also to the doctrines of Reincarnation and Karma we should remember that in Swedenborg's day the time had not arrived for these ancient doctrines to be launched anew upon the modern world. Even Madame Blavatsky did not mention them in *Isis Unveiled*; it was reserved for a Christian Theosophist, the late Dr. Anna Kingsford, to first give them publicity. Here again the Masters followed the same

policy they had adopted in the case of Swedenborg, and it is not for us to criticize Their methods but to follow humbly the lines which They indicate. Let us therefore remove from our minds all prejudice against Christianity. A prejudice due largely to the arrogance of its exoteric expounders, and the contempt they exhibit towards all other religions. This contempt was by no means shared by Swedenborg, for he distinctly states that while the number of purified souls who crossed the border were very few from Christian countries, they were much more numerous from Africa and from the East, particularly from Tartary, the land where he predicted the ancient Word would be found.

Swedenborg says that in his time the lower planes of the spiritual world [Kamaloka] were full of beings of the evil, and lower orders, so much so that the divine light was almost entirely shut off from the physical plane. I need scarcely point out to a Theosophical audience that the universe, the macrocosm, has its seven planes just like man, the microcosm, and like as the Divine Light (Ātmā) has to penetrate these different planes, or vehicles, in order to reach physical man, so, in a general sense, the different planes of the macrocosm, have to be pierced in order to reach the human race. If, therefore, the Astral world be crowded with beings antagonistic to the Divine rays there results as a consequence profound Spiritual darkness amongst men, and Swedenborg tells us that in his day things were so bad that divine interference became necessary, and he describes in detail an event which he calls the Last Judgment. This occurred in 1757 so that the interval between that year and 1897 which, according to Madame Blavatsky, is the end of the first five thousand years of Kali-yuga, is a multiple of the magic number 7, a number so frequently occurring in Esoteric philosophy, being apparently the base number of the present Manvantara.

I propose, therefore, to make a rapid sketch of our racial development since this period, and to observe whether there are any signs of the new spiritual conditions above indicated having reacted upon our physical plane. As if to herald forth the new order of things two years before this remarkable date Europe was shaken to its centre by a tremendous earth-quake which utterly destroyed the capital of Portugal, then by no means so insignificant a nation as at present. We can ourselves form some idea of the meaning of an earth-quake from what happened in Calcutta some weeks ago, which sent a thrill through the civilized world, being felt in

Bombay and even in London. But what was this compared with the Lisbon earth-quake? If the buildings in Calcutta had been completely thrown down, and the work of destruction completed by an enormous sea wave floating over the town, we should then be able to form some conception of the fearful calamity that befel Lisbon in 1755.

The first change to which I will draw attention after 1757 was a new spiritual movement which occurred in the English Church, initiated by an English clergyman named John Wesley. As before explained religion in England was at that time practically dead, but the new movement was carried on with intense fervour; there was no particular change in the doctrine or mode of worship, nothing of an esoteric nature developed, the only difference was that Wesley and his followers were intensely in earnest, so much so, that they became obnoxious to the rest of the clergy, and were driven away from the Church. But the case of Wesley becomes interesting to theosophists because with him there began those peculiar spiritual manifestations that are so marked a feature of modern times; there were peculiar movements and knockings in his house, furniture moving about in a very unaccountable way, and occasionally shadowy appearance of human beings were presented to his view. These things Wesley rightly attributed to spiritual agency, and has in consequence since suffered under the stigma of being a superstitious man. Swedenborg and Wesley never met, but towards the end of February 1772, whilst Wesley was engaged with his preachers arranging circuits, a note was handed to him from Swedenborg. It read as follows:—

SIR,

I am informed in the world of spirit that you have a strong desire to converse with me. I shall be happy to see you if you will favour me with a visit, EMMANUEL SWEDENBORG.

Wesley perused the note in great astonishment, after a pause he read it aloud at the same time confessing his secret desire to see Swedenborg. He wrote in reply saying he was preparing for a six months preaching tour, and would wait upon him on his return, but Swedenborg answered that the proposed visit would be too late as he (Swedenborg) should go into the world of spirits on the 29th of March never more to return. At five o'clock in the afternoon on Sunday, the 29th of March, 1772, Swedenborg died.

In Paris about this time the gay city was thrown into

great excitement by the wonderful performances of a man of the name of Mesmer, who had the power of throwing people into a state of trance. All Paris went to see this remarkable man, at least, all the elite of Paris, aristocratic carriages were continually at his door, and it is said that on one occasion even Marie Antoinette herself paid him a visit. It was at this time therefore that commenced that new psychic development that, under the modern name of hypnotism, is so profound a puzzle to the materialistic mind.

If we now turn our attention to political changes we shall find these equally remarkable. The first event to which history draws our attention is the American war. Before dealing with this I wish again to point out to you the object I have had in view in writing this paper. Theosophy teaches that spirit and matter are intimately related, that spiritual influences, originating in *Âtma—Buddhi—Manas*, have to pass through the Astral and Etheric planes, before arriving at the Physical. Hence if it be true, as Madame Blavatsky tells us, that new spiritual influences are now being brought to bear for the benefit of mankind we ought to see these influences reflected in terms of progress in the human race. We should expect to see new development of thought, moral, political, and religious. We should expect men to become more civilized, more intellectual, more cultured, we should naturally expect new developments in art, in science, in literature. We should also expect an increased sense of freedom amongst men, that the Divine within us would become more pronounced, giving us a higher sense of our dignity. A dignity which would make us strongly resent any attempt at tyranny or oppression.

The two previous cases I have given were intended to show that after 1757 there was a new religious development, and new psychical manifestations; phenomena which are now named spiritism and hypnotism. The American war on the other hand was a struggle for freedom, and freedom is one of the great characteristics of the age, and certainly one of the most distinct signs of the times. Now I do not here intend to go into the details of history, but simply to mention the broad facts in their order, exhibiting them as concomitant changes on the physical plane, corresponding to similar changes on the higher spiritual planes. It will therefore suffice to state, that the American war arose from an attempt on the part of the mother country to impose restrictions upon one of her colonies, which lead to rebellion, and the ultimate establish-

ment of the United States as an independent power. Now from the theosophical point this was a most important event in history, for in all cases of spiritual development, freedom is above all things essential and America has become typically the land of the free. It was the place where Madame Blavatsky chose to launch our teachings before the world, and it is the place where Mrs. Besant is at present busy with her theosophical propaganda.

It is in America also where spiritualists exist in the greatest numbers, and constitute a most powerful force, and as we well know Spiritualism is one of the avenues through which people become Theosophists, in fact it was on account of the danger arising from the unchecked dealing in spiritual phenomena, that the revival of the ancient Wisdom-Religion became necessary. The next great event to which history introduces us is the French Revolution which commenced in 1789. Many have been the opinions held by our ablest writers and keenest thinkers on the part this has played in the development of our present civilization, but none so far as I know have dealt with it from the Theosophical standpoint. All agree that it was an upheaval of the highest importance. It was, in short, a moral and political earthquake which shook the ancient structure of Western society to its very foundation, and razed it to the ground. Old political institutions, old forms of belief, old moral formulæ, here came down with one great crash. It was the most stupendous event that has happened during the last 1000 years, and it is upon the ruins of this ancient superstructure, the French Revolution threw down, that modern civilization is built.

The French Revolution was the *karma* of the middle ages, it was the wiping off of old scores, the Nemesis of centuries of oppression, iniquities and wrong; it was a fierce, strong, drastic, purge which society needed to restore it to health.

To the Theosophist one of the most interesting results of the French Revolution is, that it left France a nation of atheists and agnostics.

Now in some way or other Agnosticism appears to be in many cases a stepping stone to Theosophy and as you are all aware our present illustrious leader Mrs. Besant was at one time a very prominent Agnostic, and many others including Madame Blavatsky have, at one time, belonged to this school of thought.

Swedenborg gives a reason for this. He says that it is impossible for a new religion to be engrafted on an old one;

that before a new faith can spring up, the old faith must be dead. It would appear, therefore, that the law of reincarnation applies to religions as well as to individuals. The old body must die before a new one can be taken on. The case of France therefore is very hopeful. It is at present sunk in the direst Materialism and the grossest immorality but on the other hand psychic phenomena are there attracting considerable attention, and, as Madame Blavatsky predicted, Materialism has already received its death blow, and we may now look upon France as promising soil for the spread of Theosophic teaching.

(to be concluded.)

MRS. BESANT AT CHICAGO.

THE eleventh annual convention of the American Section of the Theosophical Society commencing on June 27 last took place at Chicago, and very great interest was excited owing to the presence on the occasion, of Mrs. Besant, and the Countess Wachtmeister, who were received with intense enthusiasm at 26 Van Buren Street, where a large number of members from the local Theosophical lodges were present, besides quite a number of delegates from foreign lodges.

Mrs. Besant said that she had found a much deeper interest in Theosophy evident in every part of the country, than what she had noticed at the time of her last visit four years ago. She was surprised and gratified beyond expression to find such a wide spread interest manifested by Chicago people in the practical workings of the teachings of Theosophy.

The gathering of the convention at the Atheneum was a most interesting one and the report and statements on all points showed very satisfactory progress. Mrs. Besant's address was instructive and thoughtful, and at one point she expressed the hope that the present differences of the Secéders, which were largely of a personal character would be done away with and the followers of Mr. Judge would be united with the parent Society. The sentiment was loudly cheered, as was also one of a similar tenor uttered by A. J. Cory, a delegate from Washington, D. C.

On Sunday evening Mrs. Besant was the magnet which literally packed Steinway Hall, and she rewarded her listeners with a glowing tribute to the tenets of Theosophy.

Her lecture on "Man's Invisible Bodies" at the Central Musical Hall, proved a great success and some 2000 persons listen-

ed to her exposition with breathless attention, while the illustrations of thought forms and auras on the screen awed and astonished the vast audience. Her other addresses were also largely attended and she drew, at every one of her gatherings, large numbers of thoughtful inquirers. She was most happy and lucid in the exposition of each and all her subjects and she disarmed all hostility when she said "We do not antagonize any religion nor any religious sect, preferring to leave every one in the church with which he or she is associated. Our aim is to build up the Spiritual in all religions, and we find it more advantageous to work through the religion which dominates the country in which our work lies." Her earnestness, her sincerity and her love of truth have been evident every where. Thus winning the heart of her hearers.

Her noble suggestion for a reunion with the Seceders in America shows her self-sacrificing spirit, and all disregard for her personal self to serve the cause of Universal Brotherhood. Her friendly overtures may be accepted in course of time and many an honest heart from the opposing ranks, will learn to discern her goodness and greatness and the truth about the movement which she represents, and will not fail to join it.

She will return to England about the 20th of September, and after spending about a month there she will visit Sweden, and thereafter, she hopes to visit India.

The Countess also has worked with a patience and perseverance that is an example to all of us. Both have had to contend against enormous difficulties but they have succeeded in doing solid work. There are now 35 Branches in the American Section instead of 14, and whereas last year there were 281 members in the Section there are now 703. Mrs. Besant's exertions for defending the true Theosophical Society have been crowned with success and at last truth is being vindicated and the noble Apostle of Brotherhood, Spirituality and Truth has made a mark in the land of the most enterprising race of the world.

N. D. K.

We have just received the Conventions Report which is full of interesting information and corroborates the figures stated above.

EDITOR, T. G.

CHITRA-GUPTA.

WHAT an inexhaustible mine of wealth is the Aryan literature: it is indeed a treasure where materials of all descriptions and of untold value exist, an universal storehouse where philosophic implements of sorts are found to build the highest, from the lowest atom to the mighty universe; precious jewels of all kinds from the brightest diamond to the blood-red ruby; metals of all descriptions from the yellow gold down to the blackest iron, and instruments of all sorts from the most powerful crane down to the weakest hammer that drives the tiny nail, are found in this vast treasury, this deepest mine and this grand store-house of the Aryan philosophy. The seven oceans that conceal beneath their fathomless depths, the brightest gems and shining pearls, do represent the seven signs of the Aryan S'âstras in their qualities; namely, the gems of seven colours, the metals of seven kinds, the instruments of seven descriptions, and the oceans of seven tastes; but it is in the law of Karma which regulates the destiny of seven races of men in seven stages of consciousness, to pick up one or the other kind of metals, and work with one or the other description of instruments, and lastly to drink the waters of one ocean or the other. This is what is called Prârabdha or Sanchit Karma of the past life. A man, who picks up a small ruby instead of a brilliant diamond, a person who gets hold of a piece of iron instead of gold, an individual who simply selects a chisel instead of a steam-engine, and a sea-farer who only drinks the salt water of the Lavan Samudra instead of the sweet, has no right to condemn the mine, the treasury, the store and the oceans. It was his own Karma that failed him to get hold of a better one; it would have simply been an impossibility on his part to do otherwise; it was his past Karma that has condemned and led him to his deserts. This is the fundamental basis of our Aryan S'âstra. Being a universal science of philosophy and religion, they supply to every individual the kind, quality and quantity of the spiritual food he deserves and is able to digest according to the digestive powers of his past and present Karma. Thus we find that many are deeply engaged in the Upâsana and Bhakti side of our ancient philosophy; while others are drinking deep at the refreshing fountain of the transcendental Vedânta Dars'ana by breaking through the hard and impenetrable adamant of Karma; whereas the third is devoted wholly and solely to working with the instruments and manipulating the Karmic forces of nature, with a view of

establishing the individual and universal harmony and equilibrium in the great workshop and store-house of Karma,—this is known as Karmakânda. It is thus the three paths, prescribed by the great Vedas to attain liberation, are being followed by humanity in some form or another, whether consciously or unconsciously. It is only the devoted and exclusive attachment to one, at the sacrifice and ignorance of the other, that has made amongst us so many sects and subjects in our religious sphere: our S'aivas, our S'âktas and our Vaishnavas would have never been uncharitable to each other if they had only known that the universal truth pervades through all the different systems of philosophy and is not the exclusive monopoly of any one System. What is wanting is only the power of analysis, and the proper teacher who could show us by experiments.

The six Dars'anas of our S'âstras plus the Gupta Vidyâ make up the number seven, there may be innumerable divisions and subdivisions of them; thus the Âryan philosophy has seven main divisions to suit the tastes of the men of seven states of consciousness or the seven Races or Sub-races of humanity. The planets are seven (two being blinds), the days of the week are seven, the heavens are seven, the oceans are seven, the islands are seven, the metals are seven, and colours are seven; in fact there is nothing but seven, both in and out, subjectively and objectively, above and below, in macrocosm and microcosm. Has it ever been assured to us that our great Âryan philosophy is also divided into seven main divisions, to suit the natural divisions of this cosmos? Are we so sure that they are mere arbitrary and artificial divisions made by our Rishis?

All these six Dars'anas from their different stand-points take a man to the platform of the seventh; what is required is simply the tact and power of analysis. The dealer in charcoal knows not that what looks to him and the rest of the world, so black, contains the ingredients of that diamond which is whiter than snow; people do not know that the salty waters of ocean have in their bosom the quantity of phosphorescence that lights them like fire-works when any friction is caused; even so with the case of the symbolism, the metaphors and allegorical expressions of the Âryan S'âstras: what we think to be the most obscene phallicism and worst sort of fetichism which desecrates the whole sanctity and spoils the sublimity of the highest divine ideal, are really the symbols and allegorical expressions of that sublime ideal: the worst expressions that could be picked up from the voluminous vocabulary of the Sanskrit literature and the most objectionable ideal that could be witnessed in

the whole pantheon of the idolatrous Hindu—Lingam and Yoni, the naked and fearful Kali standing on the breast of Her Lord Mâhadeva, are nothing when analysed and viewed in their inner signification, but signs and visible representations of the spirit and matter and the triumph of the latter over that of the former.

Our S'âstras, in fact all the Rishi-words, have three different significations attached to them—there may be more, there may be seven, for aught I know—but the three meanings are liable of interpretation from the three different spheres of connotation, *viz.*—"Adhibhautic," "Adhidaivic" and "Adhyatmic," *i.e.*—physical or material, psychic or intellectual, and divine or spiritual meaning. It is left to the seeker of truth to see from what plane, from what stand-point, and from what sphere he likes to study this meaning. This depends entirely on the state of his mental development which again in its turn is dependent on his thoughts, speech and action : thus the great wheel of law goes on for ever, and the man travels from one sphere to another by the triune force of his body, mind and soul.

Now let us take any word of allegorical expressions from our S'âstras and try to understand its meaning in the three aspects: take, for instance, the word Chitra-Gupta, which forms the heading of this essay, and try to analyse its several significations. The history of Chitra-Gupta as mentioned in the Puranas is known to almost every Hindu—even to women who are perfectly illiterate. Chitra-Gupta is the record-keeper to the court of the Lord of all Justice; he records every man's good and bad deeds, not only deeds but even thoughts and words; he never fails to perform his duties, he is never sick, never absent, takes no leave and never dies; he has a very large book to record his accounts, he classifies them with great care and punctuality, and at last puts them before the Great Lord of Justice to decide on the merits of each man's case. In short such is the apparently absurd story mentioned in the S'âstras about the great Record-Keeper of the whole world. No man of common-sense would ever condescend to believe the absurdity of this insane story, unless he belongs to that class of the people who allow a great premium on their faith and believe everything because it is written in their S'âstras. But let us see whether it has any other deeper meaning than what is already known to the people in general.

The Western science steps in to help us at this moment and points us to what we otherwise would not believe. Our ancient

philosophy has said thousands of years before what the Western science says now, that nothing in nature is destructible and that matter never dies, every cause must have a corresponding effect, and the slightest modification in matter makes corresponding impression in the bosom of the ethereal sphere. It is on this principle alone that we know that noumenon underlies each phenomena. Now if nothing in nature is destroyed, then all our thoughts, all our speeches, and all our actions can also never be destroyed. Again if the slightest vibration in matter makes an impression in the ethereal sphere, then all our thoughts, our speeches and actions must make their faithful impressions in this ethereal matter : then, again, as every cause must produce its effect, all the causes that we daily and hourly start by means of our thoughts, speeches, and actions must produce their corresponding effects ; lastly, as each motion reverts back to its original centre, in the shape of effect to establish equilibrium, so does each effect revert back to us as we are the centres from which the cause was originally started.

Having these scientific truths laid before us let us try to apply them in the present case. The great ethereal space which is of the nature of a gelatine substance and on which the impression or image of every object is made, is the Kama-Loka or the astral sphere of our Hindu philosophy. The causes that we start, daily and hourly, by our organs of knowledge and action, *i. e.*,—mind, speech and body, are collectively called by our S'âstras as Karma. These Karmas then being indestructible in their nature are not lost in substance, although they have apparently disappeared from our sight ; nay, become altogether insusceptible to the cognizance of our senses. But no sooner they are started, than they go off at once, and give forms and images to this Kama-Loka, these forms and images we cannot see except through the inner eye, but right enough they are there. Now if you translate "impressions or images" as "Chitra" and "secret" as "Gupta," then you at once realise the grandeur of the Aryan philosophy by knowing that the great Record-keeper of the world is no other than the "secret impressions" made in Kama-Loka of all our Karmas, and that of the world besides, and that this astral sphere is the workshop of nature where every mould in the shape of noumenon is formed for the natural world.

No sooner is one able to grasp this inner meaning of the word "Chitra-Gupta" than he at once begins to see the

fineness of its signification and the higher idea expressed by the allegorical expression of the heavenly Record-keeper. He now sees that "Chitra-Gupta" never dies, that he is always busy in recording every event that happens in the world, that even the most insignificant and trivial occurrence does not escape his notice, and that his book is so large and spacious that it never comes to an end, although event after event is recorded in its pages from time immemorial, and change after change takes place in it according to the modifications of the so-called past, present and future. He will see now that this "Chitra-Gupta" is responsible for the correct recording of facts and therefore he makes no mistakes in his entry. In fact he records them very carefully as they constitute the direct evidence of a man's Karma in his life's incarnations. He will see now how the Dharma Raja, the great conscious Lord of Universal Justice and Retribution, decides the intricate cases of our Karma, and makes man take birth again and again till he is ripe and mature and till he has acquired sufficient experience to reach Perfection because Perfection is another name for Liberation, and imperfection is another name for bondage—ripe when perfect, unripe when imperfect : ripeness is therefore virtue, and unripeness is vice or sin—the former is the absence of all want, and the latter is the presence of all necessity. But desire is the another name of want, and therefore desire means imperfection and unripeness, consequently sin and sorrow. This is the "Adhidaivic" signification of "Chitra-Gupta." We have observed him already in his "Adhibhoutic" meaning in which he is known to the masses of the Hindu world. Now let us try and see whether there is still a deeper meaning attached to this word. According to the theory of evolution "the immaculate white disk within a dull black ground represents Kosmos in Eternity, before the re-awakening of still slumbering Energy, the Emanation of the World in the later systems."

"The point in the hitherto immaculate disk—Space and Eternity in Pralaya—denotes the dawn of differentiation, the germ in the Mundane Egg, the All, the boundless, periodical Kosmos : this germ being latent and active periodically and by turns."—(*The Secret Doctrine*. Vol. I. p., 31 N. E.)

Now this point in the disk, which is the germ of all future cosmos when not latent, contains the ideation, the image, the impression of the future universe, even as a seed contains the image of a tree and keeps it concealed within its seventh bosom. This image in the Bindu is the Adhyatmic "Chitra-

Gupta" that exists in the Root nature, in its most subtle and incipient state even before any differentiation had actually taken place from the Mula-Prakriti. Brother Chitra-Gupta, therefore, appears to be as old as the "space and eternity in Pralaya" themselves. He is one with the spirit itself before differentiation, and therefore his spiritual abode in the cosmic evolution is far above the astral or the Daivic sphere.

These three meanings of "Chitra-Gupta" show the three different significations from the three different standpoints and are perfectly in accordance with science and philosophy.

But this is the kosmos or universal side of interpretation of the word "Chitra-Gupta"; it is the Adhidaivic and Addhyatmic meaning of the Pouranic word, the Divine Record-Keeper, so far as macrocosm is concerned: there ought to be similar significations also in respect to microcosm, because the latter is the miniature of the former in all respects. The material application of the word, so far as man is concerned, is the physical record of his own thoughts: either good or bad in this sensual world. Thus every man is his own "Chitra-Gupta" in one sense. The forms that he gives unto them are indestructible "*akshara*" in that which is never destroyed. It is not necessary that a man must know how to write in a particular language, but it is sufficient that he registers his thoughts on any material object, every thought is material so long as it will bear the application of "thought." We do this in the state of our perfect wakefulness.

Now let us see what is our physical "Chitra-Gupta" in and among us. Every one who has read Yoga-Vashishta must be acquainted with the word "Chidākāsha." In this Chidākāsha you can see the pictures that you have painted yourself by your own thoughts and with your own desires. These can be seen, both in the active as well as in the passive states of our existence—active when done voluntarily and by the power of will force, and passive when in the state of dream or under the influence of mesmerism and hypnotism. (see the seven kinds of dreams explained by H. P. B. Transaction No. 1 of the London Lodge p. 64.)

Now what we see in this state is Adhidaivic "Chitra-Gupta" in us, because although we close our eyes and although our bodies be immovable in one place, yet we witness the records in the astral plane as vividly as we see the material forms in the objective world with our physical eyes open and our physical bodies in action. It is for this reason

that it is repeatedly enjoined for those who are given to a certain kind of occult practice to take care what figures and images they produce, and paint in their Chidākāsha by the force of their thought, and rush of their desire ; because by constant practice their hands become set, and the figures that they draw consequently become more vivid, lasting and complete than when painted and drawn by an untrained hand. Thus it rests with a man either to impede his spiritual progress by liking to dwell in the astral and psychical plane and enjoying the sight of the beautiful pictures (not always) drawn by the master-hand of the distinguished artist Chitra-Gupta, or leave these pictures there and search for more beautiful ones in some other sphere which is above that.

But where lies that sphere in the microcosm ? Those who have studied the seven plexus of man know what is Susumna and where lies the Nadi Chitrani, where is its root and what it shows. It is said that Chitrani, as the name indicates, has an universal picture gallery in it. Here it says to every Arjuna पश्य मे पार्य रूपाणि शतशोऽथ सहस्रशः “*pasyame partha rupani shata shotha sahasrasa.*” Those who know how to search Brahmarandhra and find out the point in the Chidākāsha of Yoga-Vashishta, can trace out the permanent residence of Lord Chitra-Gupta : but it is useless to dwell on such matters, so we leave Chitra-Gupta in the hands of our readers and ask them to form a better acquaintance with him, for this introduction has been rather hasty.

—*Nigamagampatrika*, January 1897.

THE BHAGAVAD GĪTĀ.

[We propose to commence in our present volume the series of most valuable and interesting articles on the Bhagvad Gītā contributed by Mr. William Brehon in the early volumes of *The Faith*.]

IF the title of this Sacred Hindu poem were paraphrased, it would read :—

The Holy Song of God Himself, Who, at the beginning of Kali-Yuga or the dark age, descended upon earth to aid and instruct Man.

Gītā means song, and Bhagavad is one of the names of Krishnā. Krishnā was a Avatāra. According to the views of the Brāmins, we are now in Kali-Yuga, which began about the time of Krishna's appearance. He is said to have descended in order to start among men those moral and philosophical ideas which were necessary to be known during the revolution of the Age, at the end of which—after a brief period of darkness—a better age will begin.

The composition of this poem is attributed to Vyāsa, and as he is also said to have given the Vedās to men, a discussion about dates would not be profitable and can well stand over until some other occasion.

The Bhagavad-Gītā is a portion of the Māhābhārata, the great epic of India. The Māhābhārata is so called because it contains the general history of the house of Bharat, and the prefix Māhā signifies great. Its more definite object, however, is to give an account of the wars of the Kauravas and Pāndus two great branches of the family. And that portion included in our poem is the sublime philosophical and metaphysical dialogue held by Shri-Krishnā with Arjuna, on the eve of battle between the two aspirants for dominion.

The scene of the battle is laid on the plain called "Kuru-Kshetra" a strip of land near Delhi between the Indus, the Ganges and the Himālayan mountains. Many European translators and commentators being ignorant of the psychological system of the Hindus—which really underlies every word of this poem—have regarded this plain and the battle as just those two things and no more ; some have gone so far as to give the commercial products of the country at the supposed period so that readers might be able, forsooth, in that way to know the motives that prompted the two princes to enter into a bloody internicine conflict. No doubt such a conflict did take place, for man is continually imitating the higher spiri-

tual planes ; and a great sage could easily adopt a human event in order to erect a noble philosophical system upon such an allegorical foundation. In one aspect history gives us merely the the small or great occurrences of man's progress, but in another, any one great historical epoch will give us a picture of the evolution in man, in the mass, of any corresponding faculty of the Individual Soul. So we see, here and there, western minds wondering why such a highly tuned metaphysical discussion should be "disfigured by a warfare of savages." Such is the materializing influence of western culture that it is hardly able to admit any higher meaning in a portion of the poem which confessedly it has not yet come to fully understand.

Before the Upanishads can be properly rendered, the Indian psychological system must be understood ; and even when its existence is admitted, the English speaking person will meet the great difficulty arising from an absence of words in that language which correspond to the ideas so frequently found in the Sanskrit. Thus we have to wait until a new set of words have been born to express the new ideas not yet existing in the civilization of the West.

The location of the plain on which this battle was fought, is important as well as are also the very rivers and mountains by which it is bounded. And equally as needful to be understood, or at least guessed at, are the names of the respective princes. The very place in the Māhābhārata in which this episode is inserted has a deep significance, and we cannot afford to ignore anything whatever that is connected with the events. If we merely imagine that Vyāsa or Krishnā took the Sacred Plain of Kuru-Kshetra and the great battle as simply accessories to his discourse, which we can easily discard, the whole force of the dialogue will be lost.

Although the Bhagavad-Gītā is a small work, there have been written upon it, among the Hindus, more commentaries than those upon the Revelation of St. John among the Christians.

I do not intend to go into those commentaries because on the one hand I am not a Sanskrit scholar, and on the other it would not tend to great profit. Many of them are fanciful, some unwarrantable, and those that are of value can be consulted by any one anxious to pursue that line of inquiry : What I propose here to myself and to all who may read these papers is, to study the Bhagavad-Gītā by the light of that spiritual lamp—be it small or great—which the Supreme Soul

will feed and increase within us if we attend to its behests and diligently inquire after it. Such at least is the promise by Krishnâ in the Bhagavad-Gîtâ—the song Celestial.

—*The Path*, April 1887.

(*To be continued.*)

HOW THE DIVINE NATURE REVEALS ITSELF THROUGH PHYSICAL NATURE.

SO much has been written about the imperfection of matter, of this earth being a vale of sorrow and distress, a place which the pilgrim should try to leave as soon as possible, that I would attempt to present another side of the picture, worthy of consideration for the mind which is striving towards the perfection of its ideal. You, man of thoughts and feelings manifold, who are suffering from constant contact with the sordid side of nature, working wholly on the material plane, perchance to gain a living, or for the benefit of others; when your spirit seems oppressed and you long for something to lift you to higher spheres, then walk out and commune with yourself and see the bright side of nature, “nature unadorned by man,” and if you live in this country, you will not have very far to go. If you are near the plains, go out into the fields and let your eyes gaze into the vast expanse in front of you and let your lungs inhale the fresh air; then lift your head and gaze into the sky and feel the boundless infinity, which is your birthright which is you yourself, and let its calming influence penetrate your heated brain and sooth the throbs of your heart. If you live near the forest, you will find even more to delight your heart and mind. Here you will see Nature in all its beauty, hills and valleys covered with lovely foliage, and running streams and brooks with crystal water. If you have an eye for colour, you will notice all the different tints blending with each other in perfect harmony, and if an ear for sound, all the rustle of the leaves, the trickling of the brooks, will appeal to you as would an orchestra of exquisite music, constant and varied. Have you a sense for form, you will be surprised what beauty there is in the manifestation of both organic and inorganic matter. You will admire the tall firs, rugged giants, pointing upwards ever higher and higher, just as if they were trying to reach heaven, you will delight in the moss and evergreen covering the rocks, and every little flower and fern will cause you a fresh exclamation of delight. You will wonder why you never saw the hidden beauties of these little things before. And the bright sun,

shining through yonder tree, will help you in your investigation, lending more clearness to the picture. A single ray, coming down through space, will touch the spray of a cascade, and become refracted into seven colors, forming a charming little rainbow. Everywhere around, you will find beauty and harmony, and the thought will involuntarily arise in your mind; Where is the artist, who formed all this, where the magician who can produce such exquisite effects? You will at once repudiate the theory of the materialist who tells you everything is due to chance; you feel that this cannot be so, the whole of your artistic nature rebels against such a notion. You will look to some kind spirit above, some guardian angel, who watches this place, his particular pet child. If you are versed in occult lore, you will know that all thoughts are things, and that all these beautiful objects around you may be the thoughts of those bright intelligences above, whom you do not see, but whose presence you may feel, just as you would feel the presence of a friend far away. You will be longing to be able to think such thoughts yourself and produce such beautiful effects, and you will take care that no ugly thoughts enter your mind. If you are of an enquiring turn of mind, you will wonder by what means it is that these thoughts can take such beautiful forms. You will notice a beautiful white lily and the aromatic scent which it gives out. You will also notice the fragrant odor of the pine, and a little flower, the Linnea, which gives a very faint odor, almost imperceptible. You will conclude that everything in nature gives out some aroma, some agreeable, some less so, according to how it harmonizes with your own nature. If your sense of sight were keener, you would see this aroma surrounding each leaf or plant like a kind of halo; you would know that this is called the aura of the plant, which itself may be of varied colors. It belongs to a different higher grade of matter called the astral; it is the very life essence of the plant, that which makes it grow into these wonderful shapes and brilliant colors. He whose thoughts are pure and strong enough to control this auric essence can wield it into whatever form he pleases, just as a blacksmith forges his iron into different shapes. If you had a microscope sufficiently powerful to pierce through these shapes, you would find that the tiniest atoms of these leaves, seemingly lifeless and unmoveable, are in reality full of life and activity, whirling round and round a centre, just like the planets around the sun, and they only wait the word of command from their

superiors to move in a different direction, to alter their shape. This active life whirling around pertains to the whole of nature, as well as to apparently lifeless stones as to sentient plants and animals, although the motion in the former is slower, and it may take thousands of years for them to bring about the same changes which in the latter are effected in a day. And, the most wonderful thought of all, all this movement is brought about by the power of sound, not ordinary sound such as the whistling of the wind, but a much finer sound which our ears cannot hear, and the meaning of which our inner senses can but vaguely comprehend. It is this sound which makes everything in nature vibrate in its innermost essence, its ether. Just as if you draw a violin bow alongside of a metallic plate covered with sand, this sand will form itself into various crystalline shapes; so do the rulers and angels of nature draw their bows, their thoughts, into matter and combine these little atoms into manifold shapes. Each of us can to a small extent help in this great moulding of matter, because if our thoughts are good and harmonious they have the power to attract those above us to our surroundings, and so assist in making them beautiful. Now we also can understand why this beauty of nature affects us in such a peculiar way. It is because the vibrations and music of nature throb in sympathy with our own hearts, and the more musical and loveable we make ourselves, the more we shall be in harmony with nature, and—the more beautiful will nature itself become. The whole world is striving towards harmony, and why should we not offer our mite?

Following a rugged path on the side of a hill, we reach a rock, hanging over a foaming torrent, winding its way through a narrow valley. There we stop for breath, also to gaze at a wonderful sight in front of us. There stands a giant mountain covered with snow shining in the sunlight, seeming like a revelation from a higher world. It begins to dawn on us that this mountain points to a world different to the one which we felt surrounding us in the woods and meadows. *There* was ceaseless activity and harmony of sounds, *here* silence and peace reign, a silence, because to us it is unfathomable, a peace which no man can comprehend. If the woods made us feel an unspeakable delight, the sight of this mountain inspires us with a feeling so high that we dare not name it; it lifts us high above ourselves into unknown space. And as we stand there in rapt meditation, a silent prayer breathes through us:

“ May I be strong and firm like that mountain, and may

an aureole of peace and purity surround me and all human beings as the snow covers that mountain."

It is getting late, the sun has disappeared behind the rocks and casts its reflection on the white snow, tinting it into a rose-colored hue, first brilliant then growing fainter and fainter. It seems to us as a response to our prayer ; we draw a deep breath, just as nature is wont to do when it has drawn itself away from the rays of the sun. Down we scramble again and went our way homewards, pensive, but cheerful in our hearts and deeply grateful for what we have learned. At home we try to tell our friends of what we have seen, those of our brothers and sisters who, less fortunate than ourselves, had to remain at home, but we feel that such sensations must be experienced by oneself ; they can be but dimly described.

AXEL WACHTMEISTER.

—*Mercury*.

THE "SECRET DOCTRINE," VOL. III.

THIS year has seen the publication of the long looked for third volume of Madame Blavatsky's great work, the *Secret Doctrine*. This is a book of some 600 pages and contains all that remains of her hitherto unpublished writings. We cannot feel too grateful to Mrs. Besant who edits the volume—for her untiring energy in carrying through the arduous and difficult task of arranging the materials entrusted to her charge, which came into her hands as we see from the preface—without obvious order and quite unarranged. Out of the chaos she has established order, without in any way interfering with the original text. The first half of the volume deals with the history, and inner teaching, of some adepts, with here and there glimpses into the mysteries and initiations of Egypt and Greece, the Hermetic Philosophy, and much of valuable information regarding occultism in East and West. Then follows a number of Essays on Buddhism and the mystery of the Buddha ; here we are given a series of hints and veiled information which cannot but be of the greatest value to the careful reader especially if he bear in mind Mr. Mead's wise remark that "too few students are aware how much of real worth in Madame Blavatsky's work is hidden away in notes and parenthesis." The volume closes with some "Some papers on the bearing of Occult Philosophy on Life" which were circulated privately during the author's

life time, and are intended rather for students than for the general reader.

The volume as a whole is an indication of the growing fitness of those who take theosophy seriously, to profit by the information and hints that could never have been given out when the *Isis Unveiled* was written. Thus the past twenty years has done much to train and prepare mankind, and we may rest assured that as the desire for true wisdom increases so shall the want be supplied.

Like all the writings of our great Teacher this volume tends to lift the mind out of the narrow groove of conventional dogmatic religion, and gives him a glimpse of the "bigness of things," and with that magnificent sweep of the master hand she unfolds for us occult mysteries which few in this generation are able to value at their true worth, or do justice to.

A. R.

Obiter Dicta.

THEOSOPHY AND POLITICS.

THE following disclaimer is made in the *Theosophist* for August in regard to certain alleged connection of the Society with politics.

"We desire to enter our protest against the attempted coupling of the name Theosophy with affairs of a small political meeting lately held in Mylapore (Madras) by a few persons signing themselves "*The Hindus of Southern India*," who sent their congratulations to the Sultan of Turkey. The misrepresentations of certain editors, especially in Bangalore and Bombay, were wholly uncalled for, and undignified. No Theosophical Society had *anything whatever* to do with this small political gathering, neither was it held at the present premises of the Madras Branch of the Theosophical Society, and those who thus attempt to cast reproach upon Theosophy might well pause and reflect upon their injustice."

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LAST July, and part of August corresponded to the Parsi month Bahman, which is the name of the archangel presiding over animals. It was marked in Bombay among our Parsi brothers by considerable agitation in favour of vegetarianism. In this month the orthodox Parsis do not use flesh

food. Taking the opportunity in hand one of the members of our Lodge started, on the 1st August, a public religious feast which they call *Jasan*, (a corruption of *yacana*, equal to Sansk. *yajna*), to celebrate the principles of Vegetarianism; a large number of tickets were issued, and the gathering was an entire success. It is satisfactory to learn that altogether the proceedings went on without any opposition, showing that the Parsis are gradually beginning to appreciate the noble principle of *ahimsa* harmlessness. Another member has been delivering a series of lectures in Gujarati, the subject being "Zoroaster has forbidden the eating of flesh;" and a third one has republished in book-form the article contributed in a *Gujarati newspaper* by his brother the late Mr. Framji Dadabhoy Panday, under the name of Kâkâ Kâhân in advocacy of Vegetarianism.

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We strongly recommend this book to our Gujarati readers as one of the best and most lucidly and humorously written book on the subject. Price is only 4 annas, and it can be had on application to M. D. P., 37 Hornby Road, Bombay.

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DURING the last month Bro. Richardson delivered a lecture on the "Scientific corroborations of Theosophy"; Bro. Jussawalla delivered one on "chastity", and three were delivered by another Parsee brother in Gujarati on "Prohibition of flesh-eating by Zoroaster."

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COLONEL OLCOTT, President Founder of the Theosophical Society, who has been travelling in Australia delivered a lecture on June 18th in the Oldfellows' Hall, Rockhampton, on "The Theosophical Society—Its Aims and Success." Much interest was taken in his exposition and the local press gave a long report. He also delivered lectures in the Queen's Theatre and in the Town Hall, Maryborough. On June 25th Miss Edger spoke at Redmond's Hall on "The Teachings of Theosophy" the Colonel occupied the chair, and the audience filled nearly all the sitting accommodation.

Colonel Olcott's tour was arranged through Brisbane, Newcastle Sydney Melbourne, Hobart and thence to New Zealand. The object of his trip round the Branches of the Australian and New Zealand Sections is to inspect the work and make the personal acquaintance of officers and members.

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MISS LILIAN EDGER, M. A., the General Secretary of the New Zealand Section, T. S., who is a gifted and talented speaker, is expected to visit India in December and deliver the usual course of the four morning lectures at the annual convention at Adyar.

SCIENTISTS IN CONTRAST.

In a recent paper on "Theosophy and Science" by John Mackenzie (see April *Lucifer*, p. 57), he quotes a paragraph from Lord Kelvin, the great Scientist, taken from his address in June last, "on the occasion of the celebration of his Jubilee as Professor of Natural Philosophy in the University of Glasgow, as follows: "I might perhaps rightly feel pride in knowing that the University and City of Glasgow has conferred on me the great honour of holding this Jubilee. I do feel profoundly grateful, but when I think how infinitely little is all that I have done, I cannot feel pride, I only see the great kindness of my scientific comrades, and of my friends, in crediting me for so much. One word characterizes the most strenuous of the efforts (for the advancement of science) that I have made during fifty-five years—that word is, failure. I know no more of electric and magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity, than I knew and tried to teach my students of natural philosophy fifty years ago in my first session as Professor." Upon this confession of the foremost physicist of the age, so frankly and humbly made, the author of the article above referred to thus comments: "How different this is from Tyndall in his famous Belfast address. He gave out to the world that science had solved the whole problem; science had decided that; there was no God in the universe; science decided that in matter itself lay the 'promise and potency of life.' Ah, how the world has changed since that time!

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"*Theosophy in Australia*" announces two interesting discoveries of science. One is the liquifying of air, the other, the photographing of sound. With regard to the former, it is true that air has been liquified before, but only in the laboratory. Mr. C. E. Tripler, the discoverer of the process, which he keeps secret, can, however, turn it out in large quantities, and claims for it such powerful properties that he threatens to revolutionise with it transportation and manufacturing. When liquified the air is at a temperature of 450° F below zero. It

vaporises again at 210° F below zero, and it is from the expansion consequent upon this vaporisation that Mr. Tripler obtains his power. This power is equal to a pressure of 2000 lbs. to the square inch, and can be produced at very little cost. The liquified air, in changing to vapour again, absorbs the heat from the surrounding air so rapidly that it in turn is also liquified, thus replacing a *part* of the liquid air that has been vaporized.

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DR. J. MOUNT BLEYER has succeeded in photographing Sound, and already the Biograph, as he calls his invention, is coming into public use. He says: "The pictures can be thrown on a screen, when the music will be shown in what will appear to be reproductions of marvellously pretty submarine vegetation, intermingled with reefs and spidery forms, orchids and other plants, and tracings in new and strange patterns." His method is simplicity itself. All that is required is a tin cone, with a piece of rubber, some fine powder, a reflecting glass, and a camera. Across the circular end of the cone is stretched the rubber upon which the powder is strewn. Above, at a suitable angle, is a glass reflecting every movement of the powder, and the camera faithfully reproduces these with the above result. Some of our subscribers are, we suppose, photographic experts, or experimenters, and we look forward to the speedy receipt of some results made by them from the particulars just stated.

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THERE was a time when the Brahmins used to teach the sacred Vedas to the sons of Brahmins only with closed doors, never allowing any others to intrude on their sacred ground. Certain teaching of the sanctuary has now been published to the world by the Theosophical Society, keeping, however, still in reserve much that is sacred and pure. The monosyllable Om is sacred to the Hindus, and not less to a Theosophist. A Theosophist knows the potency of the syllable, and hence takes care how and where he uses it. It is comparatively safe, therefore, to mention about it in the Theosophical literature; but while we see a new weekly newspaper, in which not only political sensational events are described but even "humorous tit-bits" are wide spread, bearing the title *Om*, we deplore the condition of the Hindu mind which perverts the sacred things in such manner. If our Hindu friend knew the potency that lies in

the sacred sound, he would not have given to his paper, which goes in the hands of all, such a sacred title as *Om*.

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THE thirty-third edition of Colonel Olcott's *Buddhist Catechism*, enlarged and re-arranged, will be issued in a few days.

BORDERLAND.

BORDERLAND, for the third quarter of the current year is as full of interesting matter as ever. Some useful and pertinent remarks appear in the message from "Julia" as regards the losing and finding of the soul and its divine powers. In quoting among others the sceptical and cynical remarks of Dr. Andrew Wilson as regards these communications from "Julia" Mr. Stead rightly observes as follows:—

"I reprint this here as a sample of fatuous impertinence which passes muster in some quarters for smartness. Dr. Wilson thinks one "dull of comprehension" the novelty of the judgment is its only merit, as for the rest of it, it is neither true nor new, but is apparently a fair sample of the wit and wisdom of its author, who writes glibly enough about a subject the A. B. C. of which he seems to have taken no trouble to understand."

In the Gallery of Borderlanders appears Professor J. R. Buchanan, the discoverer of Psychometry, (soul-measurement) or the science which reveals the nature, the scope and the *modus operandi* of a divine soul-power in man whereby, the nature, qualities, and history of anything which is brought in physical contact with a person, are revealed to him. His revelations of primitive Christianity and of the lives of Jesus and the Apostles are equal if not superior in importance to those made by the late Dr. Anna Kingsford in her writings, and promise to give another blow to dogmatic Christianity as well as to so called authentic church history. For the benefit of the Society for Psychical Research extracts from Col. Olcott's Old Diary Leaves in the Theosophist are given to arouse it out of its "scientific complaisance," bearing on the subject of Damodar's astral flight to Adyar from Bareilly in north India, the visit of the Master K. H. to the Colonel at Lahore, and the latter's receipt of a letter which the Master then and there materialized in his hand containing prophecies of importance in connection with the Theosophical Society. A splendid portrait of the Colonel accompanies this article. Under the heading of "Guardian Angels" some interesting extracts are reproduced from Mr. Leadbeater's articles in *Lucifer* on the subject of "Invisible Helpers." With reference to these extracts Mr. Stead remarks that Mr. Leadbeater's stories are singularly interesting, and would be extremely valuable if their truth could be proved. He adds that personally he has no antecedent scepticism on the subject, knowing too well the immense potentiality of usefulness that lies in a Double. The number includes besides the above, articles "On the Progress of Psychical Research in the Victorian Age," *Psychic Healing*, *Dreams*, *Haunted Houses* &c.

The European Convention.

THE Seventh annual convention of the European Section of the T. S. was held at St. James's Hall in London on the 10th and 11th July last Mr. Sinnett, vice President of the Society, being in the chair. The main feature of the year was the formation of the Dutch Section. There were in all 33 branches in the section exclusive of the Dutch Branches and between forty and fifty centres; some two hundred new members have been enrolled. The section contributed £ 270 towards the Indian Famine Fund. A proposal was brought forward by Mons. Courmes of the Ananta Lodge (Paris) for representing Theosophy at the Congress of Humanity to be held in Paris in A. D. 1900. The Chairman in the course of his address observed that the bare chance that the present movement might succeed has been changed into practical certainty, but it is still necessary to make the most strenuous efforts. He believed that it is more than probable that in the course of the coming century the majority of educated people will accept the broad principles of our philosophy. He thought we should also find that in the coming century people will be incarnated and drawn into the Society better fitted than we are to carry on the work. Mr. Sinnett added,—

"We really have come to play a great part in the moral and spiritual progress of mankind. We are a small body of people and no better than others, but we realize that we have picked up the work that was to be done. It is certain that people of greater power will be brought into the work we are feebly attempting to do, and the Society will then have the ability to do the great task set before it. We should be careful not to make our methods inappropriate for those who are to follow us. I am sure the movement is going to spread, but I do not care whether it spreads now or not, so long as we do not bring into it bad elements. Let us realize the greatness of the work in which we are trying to take a part."

Theosophical Periodicals.

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WHAT THE WORLD OWES TO THEOSOPHY.

Le Lotus Bleu for July last publishes under the heading of *Suum Cuique* an excellent note by Dr. Pascal who says that plagiarism of the East under a Western label has reached a point of culmination since the formation of the Theosophical Society. We are not to suppose however that the Society is in any way guilty of such an offence, for he adds :—Theosophists certainly do not pretend to claim a monopoly of transcendental occult truths,—Brahminism, Zoroastrianism and pure Christianity contain them all—but they affirm that it is the teachings of their Instructor that have *for the first time* imparted precision and lucid amplification to those truths, and have, so to say, disentangled from their exoteric *gange* the most important parts of the knowledge which now claims the general attention of men. From that time on, plagiarism has done its work in a thousand different ways, and new comers have learned to content themselves with imagining that all they need do is to discover points of agreement between what they call the Eastern and Western traditions. This is not at all what should have been done. The obscure writings of the occultists prior to the advent of the Theosophical Society have only become clear by the light thrown on them by Theosophy, a fact well known to those who have been watching the rise and progress of the great Theosophic Dispensation. It is to H. P. Blavatsky, guided by her Masters and to Their Disciples, that is due the *precise theoretical public* knowledge which has been given upon the principal points of known occult teachings. As to a practical knowledge of

these last, she was silent as a statue to all who questioned her about it, save to the minority consisting of a select few; whilst the few fragments that have been generally given to the public by other writers as practical occultism, are as inferior in order as they are dangerous, being principally limited to what is designated as "Ceremonial Magic."

Although our remarks may seem to some to exaggerate the importance of the Theosophic teaching, we defy any one to point out a single Western production before Theosophy, which taught in a precise, and in an indubitably clear and detailed form, the meaning and signification of the following among a host of other points :—

First.—*The nature of different invisible beings*; Elementals properly so called, thought forms, artificial elementals, the Devas and certain other higher hierarchies (Maharajas, Lipikas, etc.). Before the publication of Theosophic books, what are called Spirits of Nature had been described, but none save the occultists of our school, had ever classified the *special* Evolution to which they belong.

Second.—*The subject of the human constitution*: the etheric double, the astral body (or rather bodies), the Mayavic bodies, the principal centres for the separation of subtler bodies, the Self, the "I" (two aspects of the *Manas*), the causal body, the Higher Self.

Third.—*The post mortem states*: the separation of the etheric double, the extraction of *Kâma-rupa* (little differing from the astral body), the second death, the devachanic triad, the process of re-descent of the Ego, *Avichi*, the eighth sphere, annihilation, abnormal reincarnations, animate and inanimate shells, artificially vitalized shells.

Fourth.—*Things concerning the cosmos*: the planetary chains, the nature of evolution on certain planets,—Neptune, Saturn, Uranus, Jupiter, Venus, Mars, etc.,—the Law of Causality (*Karma*), the Law of Evolution (whence comes *Reincarnation*), the constitution of the primordial physical atom and the nature of its secondary aggregations including the direction of their motions, the *âkâshic* records, etc., etc. We need not speak of the mass of teaching which has been given recently to the public, as the plagiarists have not yet had time to distinguish it.

Alone among the occultists, Allen Kardec has had the honour of teaching *Reincarnation* before the Theosophical Society did, but unhappily, the European Spiritualists, not 1 of them however, are the only ones who admit that

Doctrine, and this great truth has thus remained the privilege of a very small number.

It would be unprofitable to dilate any more on such matters, but we have thought it opportune to say, as we have just done, a few words concerning this kind of plagiarism, not only because those who indulge in it, however conscientiously, are precisely the very men who do harm to the Theosophical Society, but also because they deceive and misguide earnest students; and it should be the duty of every one to put on the right track those who seek the light and shew the place where it is to be found.

S. R.

THE GOBI DESERT.

SOME very interesting information has lately come to light regarding the Gobi or Shamo Desert of Independent Tartary, bearing out in a wonderful way the descriptions given, by Madame Blavatsky, in *Isis Unveiled* and other works, of this hitherto unexplored and mysterious region. Quoting legendary history she says, "Around no other locality hangs so many traditions as around the Gobi Desert; this howling waste of shifting sand was once the seat of one of the richest Empires the world ever saw. Beneath the surface lie such wealth in gold, jewels, and statuary, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show to-day. The Gobi sand moves regularly from East to West before terrific gales that blow continually, occasionally some of the hidden treasure remaining uncovered, but not a native dares to touch it for the whole district is under a mighty spell. Bahti—hidious but faithful gnomes—guard the hidden treasure of this pre-historic people waiting for the day when revolution of cyclic periods shall again cause their story to be known for the instruction of mankind. The time will come sooner or later when the dreadful sand of the desert will yield up its long buried Secrets."

How true this description is will be now seen for the time is approaching when "the dreadful sand" is to yield up its secret.

The *Times of India* has lately given a most interesting account of the work done by a young Swedish traveller Dr. Hedin who for some time past has been engaged in exploring the Gobi Desert. Starting from Makam, Dr. Hedin endeavoured to reach the Khotan river by crossing the desert, a task

which nobody has ever attempted before, and which nearly cost him his life. During the first part of the journey his party could get water by digging, but as they moved eastward nothing but sand hills could be seen and the natives were therefore ordered to take water supplies for ten days; they however disobeyed the orders and took only enough for four days. At the end of this time the caravan was left without water and the desert grew more and more desolate, nothing but high sand hills being visible as far as eye could reach. It was thirteen days distance to walk and the caravan had thus no water for nine days; almost all the caravan succumbed, only Dr. Hedin, two men, and one camel, reached the Kotari river, most of the baggage and instruments were lost.

After this unfortunate expedition in which the "Bahti" seemed to have done their best to frustrate 19th century curiosity, Dr. Hedin had to return to Kashgar where three months were spent in obtaining a fresh supply of materials and instruments from Europe. The courageous young traveller then made a second attempt taking as little impedimenta as possible, lest a similar or worse fate should befall his party. This time he struck the Keria river safely and traced it to its source where it was lost in the sands. He was now in the heart of the Gobi Desert, and in these regions very important discoveries were made. "Especially two old towns now buried in the moving sands with many paintings and sculptures proving a high culture in ancient times". We cannot but marvel at the exactness with which Madame Blavatsky's description of the desert and its hidden cities, written in 1877, agrees with the report given by Dr. Hedin, the first explorer to penetrate into this forbidden land. Further in the *Secret Doctrine* we read that "10,000 years ago the Gobi Desert was converted (for the last time) into an inland sea which went by the name of the Abyss of Learning. This sea of knowledge remained until the last great glacial period when a local cataclysm swept the waters South and West and so formed the present great desolate desert leaving only a certain oasis like a lake and one island in the midst of it."

How far such a lake still exists has hitherto been a matter for speculation—for although the Chinese maps shew a great lake north of Lob-nor, no traveller had visited these parts of the Gobi Desert to prove that such was really the case. Dr. Hedin therefore directed his steps toward the spot and there found a number of small lakes on the very spot indicated by the Chinese maps. Such then is what

we learn from the daily paper and scanty though the information must necessarily be, for the traveller has only recently returned to his native land, it is enough to arouse our interest and lead us to hope that ere long an account of the experiences of this brave explorer, in his own words, will soon be obtainable.

But the main interest which attaches to the Gobi Desert lies in the idea held by the ancients as also by the Theosophist to-day that it was at one time the cradle of our present, the 5th or Aryan, race. This is very forcibly described by Mr. Sinnett—(*Transactions of London Lodge* No. 31.) Wonderful indeed is the description he gives of the great Manu who had undertaken the task of inaugurating our race. For after selecting the fittest of the men and women from the Atlantean or 4th race, the majority of whom had by this time sunk deep in sin and black magic, this great Being, the Manu, led his little band to the shores of what was then an inland sea, now the Gobi Desert; here they settled protected by his guiding hand, and wise laws, and their descendents lived for ages in devoted submission to the government of their Leader—whom they always regarded as a divinely inspired prophet. The explorations of the lake by the infant race, specially protected as it was from intercourse with other peoples, were made in crafts little better than rafts and a long period appears to have elapsed before these were developed into anything that we could call boats. Eventually however when longer voyages were made they discovered an island in their inland sea on which stood the remains of an ancient Lemurian—3rd race—city, and settling here they converted it into one of their own great cities. As time went on, a mighty nation developed with high civilization, and many cities sprung up on these fertile shores, which poured forth migrations into Hindustan then populated with fourth race aborigines—the Atlanteans.

After long ages of prosperity came the great cataclysm which scattered the waters and left nothing but a waste of endless sand for ever shifting on that desolate plane the Gobi Desert of to-day. With such a history behind it, the explorations in this Desert cannot but be watched by us with deepest interest.

The hills are shadows and they flow
 From form to form, and nothing stands;
 They melt like mists, the solid lands,
 Like clouds they shape themselves and go. TENNYSON.

THE SIGNS OF THE TIMES.

(concluded from page 2.)

(Lecture delivered by Bro. G. E. Sutcliffe at Blavatsky Lodge, Bombay, 18th June 1897).

THE history of science during the last century and a half has been a long series of victories. It has practically changed the whole face of the globe. If we take the whole period of history we shall find no century so unlike its predecessor as is the 19th century unlike the 18th, so that here we have a phenomenon which is utterly without historical parallel. If we take the series of centuries since the Christian era, we find most of them practically alike. All of them were more or less much beneath the mire of Materialism with its accompanying ignorance and superstition. It is the 19th century alone that has emerged out of this chaotic gloom and stands forth triumphant over material forces. Now how must we account for these tremendous changes? Surely some alteration must have been made in the government of our planet. Can it be true as Swedenborg tells us that the forces hindering the progress of mankind were in his time swept away and that from 1757 a new order of things came into existence? Never was a statement better borne out by the facts of history, in no single instance was a prediction more completely fulfilled.

Compare London to-day with what it was 140 years ago; compare also Bombay and Calcutta. What was then the condition of Paris, Berlin, Vienna, St. Petersburg? Where the American cities of New York, Chicago, San Francisco, St. Louis and New Orleans? Note the growth in the populations and wealth of England and America, the developments of the new continents of Africa and Australia. Note moreover the rapid strides made in the arts and sciences, the growth in literature and culture, in freedom and enlightenment. I would draw attention also to the rate at which these advances have been made. At first the progress was slow and gradually became accelerated. The rate of progress during the last fifty years has been greater than the previous fifty. The progress of the last twenty years is greater than the previous twenty, and that of the last ten than the previous ten. Our rate of progress therefore is not in arithmetical, but in geometrical progression, so that now new developments come upon us in rapid succession.

We had only begun to understand the nature and use of electric rays, then the Rontgen rays were sprung upon our astonished vision, and they in their turn have been followed by the still more remarkable Marconi rays. Rays which bid fair to revolutionize the art of telegraphy by dispensing with wires.

The accumulation of evidence in favour of spiritual phenomena has been so great that science has been obliged to recognise its existence. Able thinkers and able writers are fast ranging themselves on the side of spiritualism, a special Society, has been formed to investigate the phenomena. Hypnotism is a recognized art, and psychic phenomena enter largely into our literature and even into the drama. During the last fifty years the warfare between spirit and matter has raged unceasingly, and next year the Spiritualists will celebrate their jubilee. Thus the jubilee of spiritualism corresponds with the end of a cycle of the Kali Yuga. For this same fifty years has given birth to modern Theosophy, and shows the development of theosophic literature during the whole of this period. The battle between materialism and spiritualism has been at its hottest and giant intellects have been engaged on each side. Twenty-five years ago materialism was practically triumphant, and it was to turn the tide of battle the other way that our illustrious founder, obeying the instructions of the Masters, entered the field against the enemy and published *Isis Unveiled*. Since then the fortune of war has been the other way. Recruit after recruit has been enlisted in the Theosophic army, and greater and greater have been the secessions from the Materialistic side, so that those who were twenty-five years ago the greatest enemies of Theosophy are now her firmest friends. Such men as Professor Huxley and Mr. Romanes, who at the close of their lives recanted much of their materialistic philosophy, are remarkable instances of the triumph of spiritual influences over the gross materialism of twenty years ago.

Finally therefore let us consider our position. How does the battle stand? What is the present position of the combatants? In my opinion the war against Materialism is practically over. The accumulation of facts in favour of psychic phenomena is now so great and are increasing in bulk so fast every day, that men of science can no longer ignore them. The acquisition of such men as Sir W. Crookes and Professor Oliver Lodge, who boldly stand forth as witnesses to the truth of Psychic phenomena will cause eventually

many others equally eminent to join our ranks. The controversy with science may now be safely left to the Spiritualists. But for Theosophists the battle is by no means over. The field of battle has been removed from the physical plane, but is raging all the fiercer on the Astral, and the forces hostile to human development are much more dangerous and much more insidious on the Astral than on the physical plane. As every one knows, it was to draw attention to these great dangers that much of our Theosophical literature has been written, and repeated were the notes of warning thrown out by Madame Blavatsky in reference to this. The enormous increase in the number of people who are psychic, particularly in America, and the number of those who are hankering after what is called phenomena, unacquainted as they are with the dangers which underlie it, makes it exceedingly necessary that all branches of the Theosophical Society should sound the note of alarm, both loud and long. Every day one hears of mediums having their moral basis undermined by astral forces, and the dangers of hypnotism are continually being made manifest. The new powers that human beings are acquiring can be used either for good or for evil, and we must remember that at the present time, the forces of evil are largely predominant. This rapid psychic development therefore constitutes more of a menace than a gain. It was the abuse of psychic powers and the use of them for the purposes of sorcery that caused the destruction of the 4th race, and as we of the 5th race re-acquire them we shall have to contend against the same powers as those to which the 4th race fell a victim. The battle of the 19th century has been with the physical, the battle of the 20th will be with the Astral. Let us therefore make fully secure the ground we have already won. Our safeguard against being led astray by the astral is to make our position firm on the physical plane, our already conquered territory. The physical is the base of our pyramid, and it is upon that foundation that we must build in the re-ascent to our spiritual abode. The physical is the natural ground work of the metaphysical, without the former the latter is vague and indefinite—a soul without a body. The methods of Professors Crookes and Lodge are by far the safest in the pursuit of Psychological research as the latter said at Cardiff in his address before the British Association. We prefer to creep slowly from our base of physical knowledge, to engineer carefully, as we go establishing facts, constructing roads, and thorough-

ly exploring the country, making a progress—very slow but very lasting. While therefore we should not neglect to conquer the vice of selfishness and the triple vices of lust and wrath and greed, we should make every effort to thoroughly understand our physical plane, and we can only do this by keeping well in touch with the progress of science. It is on the physical plane alone that we can learn the lesson of the universe, and until we have learnt it we shall be continually condemned to rebirth.

Those who are foremost lead us to suppose that we are on the eve of discoveries of the most startling description. Fifty years ago the existence of the ether was denied, although this existence is largely vouched for in the ancient Wisdom Religion, but now the existence of the ether is considered as certain as the existence of the atmosphere. Prof. Hertz, the great German electrician, goes so far as to think that almost all things are due to conditions of the ether. The ether is undoubtedly the sphinx of modern science, and all our greatest physicists are busily engaged in solving the riddle.

What can this mysterious ether be? Electricity is known to be a form of it. Newton thought that the force called gravitation was due to it. The light ray, the Rontgen ray and the Marconi ray are the vibrations of it, and to it some physicists attribute the forces of chemical combination, cohesion and repulsion. What a tremendous advance then must be recorded when its action and nature is thoroughly understood. It is the medium by means of which force is transferred from one body to another and it is apparently in ceaseless activity. Can the force contained within it be ever utilized? Can we ever hook our machinery to this reservoir of ceaseless activity? Mr. Keely of America claims to have done so, and I am one of those who believe in him, but all the same I think with Madame Blavatsky that the time is not ripe for the use of this force, and that it will not therefore be allowed to succeed, as the power it would place in the hands of the selfish would be so great as to cause the destruction of the race. In all probability the Atlanteans were in possession of it, and their illicit use of this power made their extermination necessary.

I have myself for many years been developing a theory of the ether which is quite in accordance with the powers claimed by Keely, and this theory of mine has lead me to the discovery of many new facts, some of which I published in *Nature* of April 15th, but by far the greater part of which I

am holding in reserve. Perhaps one of the most interesting results, to which my investigations have lead me is the probable existence of an Ultra-Neptune planet. Those of you who have studied astronomy will be aware that our solar system contains 4 large planets at a much greater distance from the sun than is our earth. These planets are in the order of distance—Jupiter, Saturn, Uranus and Neptune. Jupiter is the nearest to the sun being at a distance about five times that of our earth. Neptune, on the other hand is the farthest, being at a distance of thirty times that of the earth. Now Neptune is the farthest known planet of our solar system, but the existence of one still further away has long been suspected. Now my investigations, which are not yet complete, give me the following particulars with reference to this Ultra-Neptunian planet.

Its mass is 51.97 Earth units.
 Its distance is 4,822,660,000 miles.
 Period 374.6 years.

Moreover this planet is accompanied by a very large satellite or moon whose mass is 5.02343 so that it will have the appearance of a double star. This double planet to whose members I have ventured to give the names of Osiris and Isis, bears the same relationship to the 4 outer planets that the earth does to that of Mars, Venus and Mercury. For the earth is the only one of the smaller planets that has a real substantial moon. The appearance of our earth from Venus and Mars will be that of a double star, and so will that of the Ultra-Neptunian one when the telescope is turned in its direction.

The study of Astronomy is one particularly suitable to the Theosophist. It opens his mind to the vast extent of the system to which he belongs, the view of the orbs around him gives him a higher conception than is obtained by those entirely absorbed in mundane pursuits, he feels a kind of kinship towards them, because he knows they are worlds inhabited by beings who are undergoing the same course of physical and spiritual evolution as himself, he extends to them in imagination, the hand of brotherhood. He pictures them as his possible abodes in future incarnations, and as he gazes with awe and wonder at the meriods of solar systems which strew the dome of heaven, he stands appalled at the infinite possibilities which an endless future has in store for him.

EMANCIPATION OF THE SOUL.

THE following extract from an article contributed by Mrs. Besant to the *Nineteenth Century* (November, 1896) will, we feel sure, be read with interest by all. We have taken the liberty of dividing the quotation into numbered paragraphs because we believe that there are some who, not content with a single reading, will recognize the practical value of such a clear and concise statement of the steps which lead to the liberation of the soul from the body during life, and will therefore find it valuable for constant use and serious study. Here is a prospect of freedom from the personality; a means of access to the source of wisdom, and power to work unfettered for mankind, put within the reach of all who have the patience and perseverance to prove for themselves the truth of the occult saying 'what we desire to be, that do we become'.

"The student must:—

1. Begin by practising extreme temperance in all things cultivating an equable and serene state of mind.

2. His life must be clean and his thoughts pure, his body held in strict subjection to the soul, and his mind trained to occupy itself with noble and lofty themes.

3. He must *habitually* practise compassion, sympathy, helpfulness to others, with indifference to troubles and pleasures affecting himself, and he must cultivate courage, steadfastness and devotion.

4. In fact he must live the Religion and Ethics that other people for the most part only talk.

5. Having by persevering practice learned to control his mind to some extent, so that he is able to keep it fixed on one line of thought for some little time, he must begin its more rigid training by a daily practice of concentration on some difficult or abstract subject, or on some lofty object of devotion. This concentration means the firm fixing of the mind on one single point without wandering and without yielding to any distraction caused by external objects, by the activity of the senses, or by that of the mind itself.

6. It must be braced up to an unswerving steadiness and fixity, until gradually it will learn so to withdraw its attention from the outer world and from the body that the senses remain quiet and still while the mind is intensely alive, with all its energies drawn inward to be launched at a single point of thought, the highest to which it can attain.

7. When it is able to hold itself thus with comparative ease, it is ready for a further step, and by a strong but calm efforts of the will it can throw itself beyond the highest thought it can reach while working in the *physical brain*, and in that effort will rise to, and unite itself with, the higher consciousness and find itself free of the body.

When this is done there is no sense of sleep or dream nor any *loss of consciousness*; the man finds himself outside his body, but as though he had merely slipped off a weighty encumbrance, not as though he had lost any part of himself; he is not really, 'disembodied,' but has risen out of his gross body 'in a body of light,' which obeys his slightest thought and serves as a beautiful and perfect instrument for carrying out his will. In this he is free of the subtle worlds, but will need to train his faculties long and carefully for reliable work under the new conditions. At will he can return to the body and re-enter it, and under these circumstances it can impress on the brain mind, and thus retain while in the body, the memory of the experiences it has undergone."

THE NEED FOR THEOSOPHY.

THE dictionary definition of Theosophy is "direct intuitional knowledge of God," and if there is a God, and the world and all the forms of life we see in it are not the mere chance productions of blind forces working with matter, there is great need of our knowing and realising it, either intuitionally or in any other way which will bring the fact home to our consciousness.

As put forward in this Nineteenth Century of ours, the word Theosophy stands for all that has been found most true, most reasonable, and most intellectually and spiritually satisfactory concerning man, nature, and the universe.

In the highest and widest sense it may be taken as meaning "Divine Wisdom," all that has been discovered in the past, all that is known in the present, and all that it will be possible to get to know in the future, of the reality which underlies this changing show of things which we call in its totality—life, and in its separated appearances, matter, force, and consciousness.

In this latter sense, that of consciousness, we cannot know it fully until we ourselves become omniscient, but all that man has discovered up to the present by reason, by intellect,

or by intuition, that is good for us to know, can be known if we are willing to take the trouble necessary for the understanding of it.

Before the founding of the Theosophical Society in New York, in 1875, three systems of thought dealt more or less partially with these problems of man, nature and the universe. Religion took the consciousness side, science the material side, and metaphysics the force side.

But no system of thought made any attempt to bring these three into line with one another. They were like three men looking at things, each through spectacles of a different colour. One saw the world all blue, another all yellow, and a third all red, and not one of them being willing to admit that the difference might be accounted for by the difference in their spectacles, nothing but quarrels and hard words resulted.

Science had been persecuted for centuries, and until recently was only in the possession of the more educated classes. During the last half century it began to be more widely known, more generally believed in, and its conclusions more plainly and more forcibly stated, until at last it resulted in what has been called the Materialistic Philosophy.

Geology showed conclusively that the sedimentary crust of the earth must have taken millions of years to deposit, and that not only had the Creation not taken place in seven days, but that wide intervals of time elapsed between the appearance of one type of organism and the next higher.

Astronomy showed that the sun, moon and stars, if created solely for this earth's benefit, were done at a vast waste of energy and material, some of them being so far away that it required millions of years for their light to reach the earth; and almost all of them being of so much vaster size, that the earth, if visible from them at all, must have appeared as the minutest speck of dust.

Biology demonstrated that all forms of life could be arranged according to an easily graduated scale of increasing complexity, from the humble microscopical one-celled organism up to the delicately organised thinking man.

And Embryology, to complete the case, showed each individual man, before birth, running through all the main type forms, from the microscopical germ to the perfectly developed infant man.

What wonder then, when so many of the old beliefs were shown to be false and not in accordance with facts, it should have been assumed that the others were false also?

The human mind, so long shackled in the fetters of dogmatism, at first revelled in the freedom which it had attained, and strayed hither and thither, investigating first one and then another fascinating line of research, piling one array of facts on another until it almost seemed that shortly there would be nothing left to discover.

Then began the synthesising of the various sciences into what has been called the philosophy of materialism, which declares that the universe and all on it is made up of matter and motion, but motion takes only a secondary place as something inhering in matter. According to Clodd:—"At the beginning of the present universe matter was a diffused vaporous mass unequally distributed throughout space. Force acting on the unstableness of that mass, drew its particles together, and the resulting collision set up two new modes of motion; (1) the polar, causing the several masses into which the particles had gathered, to spin around in an orbit; and (2) the molecular causing a swing-like motion among the particles, which motion was diffused as light, heat, &c.

"The masses into which the primitive nebula was broken up, became sidereal or solar systems, each of which, like the parent mass, threw off, as it was indrawn towards its common centre of gravity, masses which became planets, and from these were detached, in like manner, masses which became moons. Both in its shape and general condition the earth gives proof of this passage from the gaseous to the solid state.

"As one of the smaller bodies, it long ago ceased to shine by its own light, but a vast period elapsed before it became cool enough to form a crust and to condense the vapours that swathed it into primeval oceans. The simplest compounds of its elements were formed first, the combinations becoming more and more complex, until they reached that subtle form called 'protoplasm,' which is the 'physical basis of life,' and which, starting in water as a structureless jelly, has reached its fullest development in man. The organic is dependent on the inorganic, and mind is the highest product of the action of motion upon matter. From the action of mind has arisen that social evolution to which, in a supreme degree, is owing the progress of man in knowledge, whereby he has subdued the earth."

This is what materialism has to say with regard to the origin of the universe, nature and man. Their destiny, so far as materialism can see it, is "that as the motion of the different planetary bodies gets slower and slower, they will gravitate

to their suns, and so on until the matter of the universe, with intermediate outburst of energy, becomes cold, inert and solid." Then will come the ultimate transference of all energy to the ethereal medium, and there will be an end to all existing visible things, and matter will be once again "a diffused vaporous mass unequally distributed throughout space," waiting for force to act once again on its unstableness, and start it once again on its eternal pilgrimage.

To what end? one may well ask, but materialism has nothing to say about that, as it has nothing to say about many things.

As for instance,—

(1) What started the primary force which drew the particles together into nebulae, stars, suns, planets?

(2) What differentiated the primordial atoms into the seventy known elements?

(3) Whence arose the beginning of that power which gives capacity for growth, nutrition and reproduction?

(4) What changed capacity for growth into capacity for sensation?

(5) By what process was capacity for sensation developed into capacity for thinking?

(6) Why should we try to develop that capacity for thinking to its highest possible extent, if at death it is to be lost?

(7) Why strive to continue the race if the gradual cooling of this planet is to make life on it impossible?

Materialism has neglected two of the main axioms of science, "out of nothing, nothing is made," and "the stream can rise no higher than its source." All the manifestations of things we see around us could not have been manifested unless they already existed in latency beforehand, they could not have come into visibility, unless in some invisible form they had an eternal existence. Mind as the topmost wave of the stream of evolution, could not have reached so high, unless the source from which it came was either higher or, at any rate, equally as high.

In metaphysics, as expounded by Kant, and further elaborated by Schopenhauer and others, who either consciously or unconsciously have followed in the footsteps of the Vedantins, the world and all material things are an illusion; the only reality is will, which through a mistaken notion desires to manifest itself, and passing outwards from the centre towards the circumference dividing and subdividing until, at its limit of separateness, it fills space with a warring, clashing, attracting and repelling host of homogeneous ultimate physical atoms.

Turning inwards again, the process of unification begins, large numbers of these subdivided units of will giving up their personal desire to live, in order that higher forms of will may be manifested, and the chemical elements are formed, which are drawn closer and closer together into nebulae, stars, suns and planets.

"Then the will to live takes another form; to quote Professor Huxley:—"This stuff (matter) when not purified by the lustration of fire, rots uncleanly into something we call life; this vile putrescence of the dust, used as we are to it, yet strikes us with an occasional disgust. In two main shapes this eruption covers the face of the earth.

"The vegetable rooted to the spot, the animal coming detached out of its native mud, and scurrying abroad with the myriad feet of insects or towering into heaven. To what passes with the anchored vermin we have little clue, but of the locomotary to which we ourselves belong, we can tell more. These share with us a thousand miracles—sight, hearing, projection of sound, things that bridge space, the miracle of memory, instinct, the miracle of reproduction, with its imperious desires and staggering consequences. And, to put the last touch upon this last mountain mass of the revolting, all these prey on each other, lives tearing other lives in pieces, cramming them inside themselves, and by that summary process growing fat. . . . What a monstrous spectre is this Man, the disease of the agglutinated dust, lifting alternate feet, or drugged with slumber, killing, feeding, growing, bringing forth small copies of himself."

And so the "will to live" goes on until, realising the mistake it has been making, it changes from will active to will passive, recognising that all manifested things are an illusion, that all desire for knowledge or sensation is an error of the "will," which can only bring sorrow and suffering and misery. it ceases to desire to manifest itself, and, resuming its original latent condition, reaches the centre again.

Just so much, and no more, have metaphysicians got to tell us! We asked for bread, and they have hurled at us this stone of a pessimistic philosophy.

Religion, science, and metaphysics having all proved themselves, when taken alone, incapable of solving the problems which have so much perplexed us and which we must solve or perish, what shall we do? Shall we exclaim, as thousands—perhaps millions—have done before us; "Let us eat, drink, and be merry for to-morrow we die!" or shall we

examine the claims of this Theosophy which many like ourselves have found so helpful.

To those who have studied it as a last forlorn hope it has seemed like the first brightening of the coming dawn, a feeble whispering indistinctly heard, which gradually peals out into an unmistakable "Everlasting Yea." To them it seems that the dawn has broadened out into glorious sunlight, the missing key-piece of the puzzle picture has been found, life which seemed such an evil thing has become a process of marvellous beauty, and although the end to which all things are working may not yet be seen in its totality, yet having realised at first theoretically, then logically, and last of all from their own knowledge, that the soul of man is the one reality in him, which eternal in its essential nature strives ever towards a fuller, nobler, more glorious manifestation of itself until, grown strong in knowledge, in power, and in wisdom, it attains the goal of its striving and becomes self-consciously united with the Divine All-Consciousness.

If Theosophy can do all this—and we claim that it can—if it can give back to man not only his belief in the soul but can show him how to prove its existence for himself; if it can demonstrate the reality of the states of consciousness after death, and show how the gulf between one life and the next is bridged and the total gains of experience in one life are carried forward into another; if it can show how the universe is governed by rigid law operated by conscious entities; all lesser laws, and those who put them in execution, unified, subordinated, and correlated by higher ones until they are all embraced and form portions of One Universal Unity, which the Christians call God, and the Hindus Brahma, whose attributes are Being, Bliss, and Consciousness; then the need for all men to know of it is demonstrated.

H. A. W.

—*Theosophy in Australia.*

The present is the child of the past; the Future the begotten of the Present and yet, O present moment, knowest thou not that thou has no parent, not canst thou have a child: that thou art ever begetting but thyself!—*Secret Doctrine.*

Search for the paths. But, O Lano, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever fleeting from the everlasting. Learn, above all, to separate head learning from soul wisdom, the "Eye" from the "Heart" Doctrine.—*Voice of the Silence.*

ANNIE BESANT ON CAPITAL PUNISHMENT.

[The following letter from Mrs. Besant to the *San Francisco Examiner*, contains certain ideas which we consider of great importance to the world; we therefore reproduce it entire.—*Editor's Note.*]

TO the Editor of the *Examiner*,—Sir: Few people realise how exceedingly practical a thing is Theosophy, and how much its general acceptance would modify our manners and customs. The knowledge of the visible world spread by science has made the surroundings of our grandparents seem almost another civilization; still more would the knowledge of the invisible world spread by Theosophy change our social state. Occultists are really the scientists of the invisible world, and as the visible and invisible worlds are interdependent, occult knowledge is needed to complement that which is gathered by students of the physical. The gospel of love and of forgiveness taught by the Founder of Christianity is based on occult knowledge, and that which He gave as precepts of morality may be supported in these sceptical days by the statements of certain facts in the invisible world. This is specially needed in countries where the Mosaic law of retaliation, "life for life," is preferred to the profounder teaching of the Sermon on the Mount.

A murderer, like other human beings, is a composite creature, divisible roughly into body, soul and spirit. When he is executed his body is struck away from him, but he remains the very soul and spirit that he was before. We may for our present purpose, omit the spirit, as the spiritual life in him is only latent, and follow the soul when he is deprived of his physical body. When a life upon earth is cut short by suicide or by execution, the state of the soul thus violently expelled from his tenement differs in important respects from that of souls that pass away under the peaceful touch of ordinary death. The criminal goes out in fear and anger, fear of the physical suffering of the rope or knife, anger against all concerned in the untimely end of his life here. For the most part, indeed, the murderer, as he is flung out of his body, is in a swirl of contending passions, and offers a pitiable spectacle on his sudden and conscious arrival in the astral world. This "astral world" is the intermediate state between earth and heaven, and as the ether of this world is but little denser than the coarsest kind of astral matter, vibrations set up in the latter readily affect the ether.

Now, every passion, desire or appetite sets up vibrations in astral matter, and every soul—whether in or out of the

physical body—has a subtle garment of astral matter about him. When this “astral body” of the soul is driven out of the physical form, say by an anæsthetic, the physical body feels no passions, no desires, no appetites—it is what we term unconscious. But when our astral body is with the physical, we feel passions, desires and appetites, and we are also affected by similar feelings in others. Anger shown toward a person arouses a corresponding anger in him; love awakens love, and so on. Astral bodies vibrate in sympathy with each other when they have anything in common. When the physical body perishes, this subtle body of the soul remains, and its power to affect other astral bodies is increased rather than lessened by the loss of its physical comrade. Consequently when the murderer’s physical body is executed, the murderer himself, still retaining his astral body, is set free in our midst, vibrating with hate and malignity, and he seeks for the congenial companionship of souls like his own but still encased in physical bodies, and, working on their astral bodies, sets up in them sympathetic passions. He intensifies their hate, their cruelty, their love of evil, and urges them on to crimes of violence. Hence in a community where the death-penalty is inflicted, crimes of violence, suicides and death-dealing accidents are always found to be common and we have “epidemics of crime.”

To imprison a murderous criminal is wise, for as his astral body cannot get far away from his physical, his power for mischief is exceedingly limited, and he can injure society but little; set free from his physical body he can range the world at will and seek among the weak and the criminal for instruments to carry out the mischief his passions dictate.

I have spoken here only of the danger to society of the executed murderer. I have not space to dwell on the increased difficulties placed by the execution of the body in the path of the unhappy man himself. In the body many can aid him to slowly improve his nature and the very prison might be made a school of reformation. Out of the body, only a few wise and strong ones can aid him, and that under heavy difficulties. Yet all might remember that when a soul is thus flung into the life beyond the grave they can help him by pitiful thoughts and by wishes for his rescue from evil-thoughts and wishes that are the occult justification for the compassionate custom of “prayers for the dead.”

ANNIE BESANT.

GEMS FROM THE WEST.

THE quotations we give below are taken from Carlyle's *Sartor Resartus*. They illustrate a very characteristic and Essentially Western, nay we may almost say English, School of Ethical philosophy, started long ago by Wordsworth and developed by Ruskin, Tennyson, Carlyle and others. It was Wordsworth who in his verse drew attention to the beauties of the little things in nature, not the pompous Alpine peak capped with snow, but the glory of the sun-lit grass, the beauty of the common weed, and mountain stream. It was Ruskin who first fought for the preservation of nature, against the inroads of a sordid and ignorant commercialism, ever so anxious to transform the smiling forest, teeming with life and beauty, into a forest of chimney stacks, pouring out their poisonous sulphurous vapours into the air. Tennyson and Carlyle, each in their own beautiful way, have shewn what nature had to teach to those who have eyes to see. The Higher Pantheism they taught, led man to Her—as a thing to be loved, contemplated on, lived with, and shewed us, in a materialistic age, that nature was an expression of the thoughts of God. We will let Carlyle speak for himself in the following Gems :—

From nature, through man, to God. How thou fermentest and elaboratest in thy great fermenting vat and laboratory of an atmosphere, of a World, O Nature!—Or what is Nature? Ha! why do I not name thee God? Art not thou the Living Garment of God? O Heavens, is it in very deed He, then, that ever speaks through thee; that lives and loves in thee, that lives and loves in me?

The Universe is not dead and demoniacal, a charnel-house with Spectres; but godlike and my Father's! With other eyes too, could I now look upon my fellow man: with an infinite Love, an infinite Pity. Poor wandering wayward man! Art thou not tired and beaten with stripes even as I am? O my Brother, my Brother, why cannot I shelter thee in my bosom and wipe away all tears from thy eyes! Truly the din of many voiced life was no longer a maddening discord, but a melting one; like inarticulate cries, and sobbing of a dumb creature, which in the ear of Heaven are prayers. The poor Earth with her poor joys was now my needy mother, not my cruel Stepdame; man with his so mad wants and so mean endeavours, had become the dearer to me; and even for his sufferings and his sins, I now first named him Brother.

Yes truly if Nature is one and a living whole, much more is mankind, the Image that reflects and creates Nature without which Nature were not. Beautiful is it to understand and know that a thought did never yet die; and that thou the originator thereof hast gathered it and created it from the whole Past, so thou wilt transmit it to the whole Future. It is thus that the heroic heart, the seeing eye of the first times, still feels and sees in us of the latest; that the wise man stands ever encompassed, and spiritually embraced by a cloud of witnesses and brothers; and there is a living, literal *Communion of Saints* wide as the world itself and as the History of the World.

O, could I transport thee direct from the Beginnings to the Endings, how were thy eye-sight unsealed, and thy heart set flaming in the Light-sea of celestial wonder! Then sawest thou that this fair Universe is in very deed the star-domed City of God, that through every star, through every grass-blade, and most through every Living Soul the glory of a present God still beams. But Nature which is the Time-vesture of God, and reveals him to the wise, hides Him from the foolish.

Temptation in the wilderness—Not so easily can the old Adam, lodged in us by birth, be dispossessed. Our life is compassed round with Necessity; yet is the meaning of Life itself no other than Freedom, than Voluntary Force: thus have we a warfare; in the beginning especially a hard-fought battle. For the God-given mandate, *Work thou in Well-doing*, lies mysteriously written in our hearts. And as the clay-given mandate, *Eat thou and be filled*, at the same time persuasively proclaims itself through every nerve,—must not there be a confusion, a contest, before the better Influence can become the upper?

To me nothing seems more natural than that the Son of Man, when such God-given mandate first prophetically stirs within him, and the Clay must now be vanquished or vanquish—should be carried by the spirit into grim Solitudes, and there fronting the Tempter do grimmest battle with him; defiantly setting him at naught till he yield and fly. Name it as we choose; with or without visible Devil, whether in the natural Desert of rocks and sand, or in the populous moral Desert of selfishness and baseness—to such Temptations are we all called. Unhappy if we are not, unhappy if we are but Half-men in whom that divine handwriting has never blazed forth, all subduing in true sun-splendour.

The first preliminary moral Act—Annihilation of Self had been happily accomplished; and my mind's eyes were now unsealed and its hands ungagged (unhand-cuffed). It is with man's Soul as it is with Nature the beginning of Creation is—Light. Till the eye have vision, the whole members are in bonds. Divine moment, when over the tempest-tossed Soul, as once over the Chaos it is spoken: Let there be Light.

Notes and News.

The seventh Annual Convention of the Indian Section will be held this year in conjunction with the General Convention of the Theosophical Society at Adyar, Madras. The dates of Meeting are fixed for December 25-26-27-28.

We are glad to be able to confirm, from official reports, the news circulated in our last number, that Miss Lilian Edger, the General Secretary of the New-zealand Section, is to be present at the Convention.

Miss Edger will give the three morning discourses and no doubt will do much towards filling the gap left by Mrs. Besant's absence. Though it is too much to expect that even this brilliant lecturer will make up for the temporary removal of that pillar of strength and wisdom from among us.

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The first annual convention of the recently chartered Dutch Section was held in Amsterdam on 18th July last when Mr. Mead, General Secretary of the European Section was present to inaugurate the proceedings and to represent the European Section. The convention passed off very successfully.

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Our noble Apostle of Truth Mrs. Besant is expected to return to England from her long American Tour early in October and is to preside at the forthcoming Annual Convention of the Vegetarian Society. It is gratifying to see that other Humitarian Societies are drawing on the help so freely given by Mrs. Besant: let us hope that some grains of Theosophic spice may give a lasting flavour to their Vegetarian dishes.

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The President Founder along with Miss Edger is busily engaged in his lecturing tour through Australia which is reported to have been eminently successful. He was to visit Hobart, Dunedin, Christ Church, Wellington and Auckland, and return to Sydney by the 18th October.

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As instances of the practical out-come of Mrs. Besant's lecturing tour in America, we may note the formation of Propaganda Committees in every state. The functions of these Committees are (1) to form a list of the Lodges of the

Districts, of the Members at large, and of all persons interested in Theosophy, (2) to gather together a corps of correspondents capable of answering questions of members and enquiries, each correspondent being assigned his quota of work as a correspondent to a Lodge or to various scattered students, (3) to arrange tours for visiting lecturers, (4) to foster new Lodges, till they are able to stand alone, sending down a teacher for some weeks to help their early study, and finally (5) to circulate papers, lectures, plans of all kinds for the spread of Theosophy through the Districts in its charge and energizing the cause in every conceivable way.

Another instance is of the scheme of Lending Library Boxes containing certain selected Theosophical books. Each Committee is to have at its disposal a number of book-boxes, to lend to branches. A selection of elementary books is made, and a strong wooden box, with lock and key, is constructed exactly to fit them. This box is lent to a new Lodge for two months, and is then passed on to another. Two more boxes containing selections of more advanced book are sent after the first, each to be retained for 3 and 7 months respectively and thus a complete course of a year's study is provided. The boxes contain.—

Lending Library Box No. I.

Theosophical Manuals Nos. I.—VII.—The Ancient Wisdom—Esoteric Buddhism—Birth and Evolution of the Soul—In the Outer Court—Voice of the Silence—Bhagavadagita—Light on the Path.

Lending Library Box No. II.

Key to Theosophy—Growth of the Soul—Building of the Kosmos—Self and its Sheaths—Plotinus, Orpheus—Four Great Religions—Theosophy of the Vedas (Upanishads, 2 Vols.)—Path of Discipleship—First Steps in Occultism—Three Paths to Union.

Lending Library Box No. III.

The Secret Doctrine 3 Vols. and Index—Isis Unveiled—Pistis Sophia—The Esoteric Writings of T. Subba Row.

A new plan of collecting Lodge subscriptions adopted with much success in the Chicago Lodge has been set on foot. This plan abolishes compulsory Lodge, dues, and every member is asked to state what he will contribute per month (or per week). The poorest may thus contribute his mite or even pay nothing, but there is no limit upward to their voluntary contributions, thus giving a chance to the richer members to contribute on behalf of his poorer brothers. For bringing to account these contributions, cheap cards are issued to every member, on entering in which he may enter the amount of weekly or monthly subscription he would like to pay. When the member brings his subscription, the Secretary of the Lodge writes his initials in the corresponding weekly or monthly space in the card which is then returned to the Member. Once in three or six months the cards are handed in to the Secretary, and he

posts therefrom the total in his book. This plan which has been very successfully adopted by certain trades-unions is expected to very much increase both the membership as well as the financial resources of the Lodge.

H. E. the Governor of Ceylon in his speech at the Wesley College, Colombo, gave some very sound advice to the students. The following taken from the *Buddhist* are some of his remark. "My advice to you is to think. The whole aim and object of education is to teach you to think. It is not so much what you learn as the act of learning. I advice you to read the newspapers but read them with discrimination. The articles are not written by inspired men. Why accept without scrutiny and analysis the opinions of one who is like unto ourselves? I hope you will not think it necessary to forsake the avocations of your fathers (agriculture). That education will not make you look down upon it or despise it—but will be most useful to you in those and enable you to perform them with greater skill and activity." The speech teems with sound advice both to the rulers and the ruled.

The editors of *Lucifer* have given notice that with the next issue (first number of Volume XXI), the title will be changed to *The Theosophical Review*. The price will be remain unaltered; the form, type, and paper will be improved, and the size of the magazine enlarged to ninety-six pages.

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The *Vrattasara*—a weekly paper published at Wai in the Satara District has, we are glad to announce, undertaken the translations of various Theosophical tracts into Marathi. The translations of *Perils of the Indian Fourth Karma, &c.*, have already appeared in its columns. Translations of other important papers are expected to follow. It is gratifying to see that Theosophy is penetrating its benign influence into the very heart of Hindu Conservatism. Will not some of the Editors of other Hindu papers imitate the example of *Vrattasara* and thus earn the gratitude of their coreligionists and place within their reach the priceless treasures of Theosophy.

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We are glad to notice that an English Translation of *Jivanmukti-Viveka* or the Path of Liberation in this Life by Swami Sri Vidyananya Saraswati otherwise known as Sayanacharya has just been published by our worthy brother Tookaram Tatya. We have kept over the review of this book for our next number. Price of the book is Re. 1-8-0.

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In the preface to Babu S. K. Ghose's new book "Lord Gauranga or Salvation for All," which is given in extenso in the Dacca Gazette of the 23rd ultimo, the author in support of his statement that the advent of an Avatara is a law of nature, quotes the Sloka from the Gita on this point and says that the

preachers whether they have preached in Europe, Arabia or India, agree in the main as to the fatherhood of God, the brotherhood of man, the existence of a future state and the high destiny of mankind. He deploras that foolish people quarrel over the prophets of their respective faiths, each praising his own and belittling all others. His exhortation to such people is worth jotting down: Let us not, he says, quarrel over our respective prophets and needlessly bring discord in where there ought to be only harmony. May we realize that we are all brethren, sons of the same father and that we are all destined to live in peace and harmony with one another and forbear from quarrelling over transient, and therefore worthless possessions.

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A correspondent of the *Thinker*, in his communication on "Maya,—how to escape from it" states that "Maya or illusion will not overtake us, if we act as we should, and as we are enjoined to act. It is not by simply by wishing that you will be rid of the effects of illusion. It is by right action, clear knowledge, absence of the three great enemies avarice, passion, and anger, who are as it were the three gate-keepers of hell, that we can raise ourselves above the almost unconquerable Maya.

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During last month Bro. Kurlawalla delivered a lecture in English on the "Ramifications of Karma." Bro. Richardson delivered two on "The Confirmations of Theosophy by Modern Science." Bro. Sutcliffe delivered one on the "Mysteries of Gravitation." The brilliant series of Gujarati lectures on the prohibition of flesh-eating by Zoroaster was brought to a close during the month. Two other lectures were delivered in Gujarati, one by a Parsee sympathiser—a promising young man of a well known Parsee family—on Annie Besant's lecture on Zoroastrianism with his own comments and elucidations thereon, and one was delivered by Bro. Keshavlal Drivedi on "Moksha" or Liberation of the Soul.

REVIEWS.

We are glad to announce the publication of a Gujarati Theosophical work from the pen of our esteemed brother Dhunjibhai Pestonji Kotval, 'B.A., LL.B., of Karachi, entitled "*Zoroastrian Religion and Theosophy*" which is the first book of its kind in that vernacular. It is especially designed to awaken among the intelligent classes of the Parsee community an interest in the study of Theosophy and to prove to them its usefulness in unravelling many of the mysterious and occult passages of their scriptures, passages which were standing puzzles to their own Avestaic Scholars who have been hitherto content with a servile imitation of the work done by European Savants in the field of Avesta literature. The book is divided into seven chapters the first of which contains a resumé of Col. Olcott's famous lecture on the "Spirit of the Zoroas-

trian Religion" delivered by him before a large and influential gathering of the Parsees in the Town Hall of Bombay in February 1882, and the interesting and learned answers given by H. P. B. to the questions put by a well known Parsee in connection with that lecture. In the second chapter are quoted various passages from the *Secret Doctrine* bearing on the Zoroastrian religion and throwing light on its obscurer and occult side. The third chapter deals with miscellaneous Theosophical subjects, such as Homa or Soma; Gokard tree, heaven and hell, septenary scale, elementals and elementaries, of which analogies are to be found in Theosophy. The fourth chapter is devoted to an able translation of Mrs. Besant's well known lecture on Zoroastrianism which was one of the series of lectures on "*Four Great Religions*" delivered by her at the Adyar convention of 1896. The fifth chapter treats of ancient Persian Schools of Theosophy, Persian Mahatmas, reincarnation, purport of certain occult Persian treatises, ceremonies after death &c. Various misconceptions regarding Theosophy are cleared up in the sixth chapter, and the concluding one is devoted to a criticism of the faulty methods of translation of the Avesta followed by the Avestaic scholars, and to pointing out the way for remedying this defect. We strongly recommend the book to all our Parsee brethren who are bound to support such an effort in the cause of their sublime religion. The book is handsomely bound in cloth and looking to its neat printing and get up, its price, Rupee one, is extremely moderate. It can be had of D. Ardeshir and Co., Booksellers and Publishers, Dhobitalao, Bombay.

Theosophical Periodicals.

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LUCIFER, *August*—Among the Gnostics of the first two centuries (continued); The Cadet's Story (C. W. Leadbeater); The Desire for Psychic Experiences; Eckhartshausen's Catechism (concluded); A Singular Dream; Reality in Theosophy; The Confessions of Trithemius &c. &c.

MERCURY, *August*—A Theosophist's Description of Heaven; Confirmations of Theosophy by Science, Theosophical Work; India and the Closing Cycle; Proceedings of Annual Convention, American Section, T. S. The Forum Department; T. S. Echoes.

THEOSOPHY IN AUSTRALIA, *August*—Outlook; the Vestures of the Soul; Ecstasy, or Spiritual Illumination; Questions and Answers &c.

THEOSOPHY, *August*—A Conscious Universe; The Three Objects of the Theosophical Society; Buddha's Renunciation; A Modern Mystic; Ambition; The Alkahest, &c., &c.

THEOSOPHICAL FAMINE FUND.

The following is a Statement of the Donations collected by the Theosophical Famine Sub-Committee of Bombay and remitted to the Central Theosophical Famine Relief Committee of Benares, etc. from November 1896 to July 31st 1897, through our Bro. Tookaram Tatya.

Cash Amount Collected.

						Rs. a. p.
From Tookaram Tatya Esq.	...	...	...	...	...	1000 0 0
„ Dharamsey Morarjee, Esq....	...	...	...	...	...	500 0 0
„ Pranjivandas Oodhowjee, Esq.	...	...	...	...	...	500 0 0
„ Govardhandas Khatao, Esq.	...	...	...	...	...	500 0 0
„ D. Gostling, Esq. ...	...	...	...	...	...	500 0 0
„ Hari Shitaram Dikshit Esq.	...	...	...	...	...	100 0 0
„ Other Members of the Bombay Branch, T. S.	...	...	...	...	...	618 0 0

Total Donations Rs. 3718 0 0

Cash Remitted to the C. T. F. Relief Committee, Benares, etc.

						Rs. a. p.
December 11th, 1896, C. T. F. R. Committee, Benares...	...	...	...	...	...	1000 0 0
„ 16th, „ Do. Do. ...	...	...	...	...	...	1000 0 0
January 21st, 1897, Fund for the Relief of the Destitute by Dr. Pollen.	...	...	...	...	...	20 0 0
„ 26th, 1897, C. F. R. C. Benares ...	...	...	...	...	...	750 0 0
February 22nd, „ Gangabai S. Talpade for support of the destitute ...	...	...	...	...	...	10 0 0
„ 27th, 1897, Hindu Plague Hospital Bombay ...	...	...	...	...	...	100 0 0
March 11th, „ Karachi Leper Assylum ...	...	...	...	...	...	100 0 0
„ 26th, „ Jabalpur Orphanage ...	...	...	...	...	...	100 0 0
June 5th, „ Deccan Sabha for Seed supply to destitute cultivators. ...	...	...	...	...	...	250 0 0
July 21st, 1897, C. T. F. R. C. Benares ...	...	...	...	...	...	386 14 0
	...	...	...	...	...	1 2 0

Total Rs. 3718 0 0

The following is a statement of Donations received and disbursed by Bro: Tookaram Tatya, on behalf of the Bombay Branch, T. S. in aid of the Pandharpur Orphanage and other similar Institutions.

Donations Received.

					Rs.
February 10th, 1897,	By Cash received from	Govardhandas Khatao, Esq...			100
" 25	" "	Do.	Damodar Govardhandas, Esq.		50
" "	" "	Do.	Pestonji D. Khan, Esq.	...	25
" "	" "	Do.	Balawantra P. Oza, Esq.	...	325
May 20	" "	Do.	Bhavanagar F. T. S....	...	275
" 26	" "	Do.	Do.	...	50
June 9	" "	Do.	Govardhandas Khatao, Esq.		150
" 10	" "	Do.	Jeewandas Dharamsi, Esq....		100
" "	" "	Do.	Vassanjee Khimji, Esq.	...	100
" 16	" "	Do.	Vassanjee Munji, Esq.	...	100
" "	" "	Do.	Lakhmidas Khimji, Esq.	...	100
" "	" "	Do.	Jairam Godhoo, Esq.	...	80
" 17	" "	Do.	Balawantra P. Oza., Esq.	...	150
" 20	" "	Do.	Bhavanagar. ...	...	25
July 9	" "	Do.	Do.	...	25
Total Donations Rs.					1655

Amounts Remitted.

					Rs.
May 26th, 1897	In Cash to the	Sec. Pandharpur Orphanage	...	...	600
" "	Do.	Do. Jabalpur Orphanage	...	...	275
July 11	"	Do. Do.	...	...	500
" "	Do.	Mrs. Higgins, Colombo	Do.	...	50
" "	Do.	Sec. Pandharpur Orphanage	200
" "	Do.	Col. Olcott's Pariha School, Madras	30
Total Rs.					1655

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THE UNFOLDING OF THE SELF—A WESTERN VIEW.

THOSE who take up Carlyle's "Sartor Resartus" and begin to read, very soon sift themselves into two classes: the one gets irritated with the author's style and peevishly asks why cannot he say what he means in plain English? and forthwith they close the book and go their way. The other class find beneath his obscure phrases and strange similes a profound philosophy of life to which the mode of expression is as the music to the song. Trusting then that our readers are mainly inclined to the latter class, we supplement the Quotations given in our last number, with further extracts from the same spring, with explanatory notes where necessary. It is towards the middle of the book that Carlyle reaches the sublimest heights in his philosophy. Here the weary pilgrim, whose wanderings have been described in the earlier pages, and into whose mouth the author puts his own thoughts, has to pass through three mental states before he finds *himself*; these are called by him the Everlasting No; the Centre of Indifference; and the Everlasting Yea. The first condition as the name implies is one of negation; a man in this state feels that for him there is no power or strength within, no God without, no meaning or justice in anything; and yet with all a restless seeking for some ray of light to guide his doubting steps.

The painfulest thing, says he, is that of your own feebleness; and yet of your own strength there is and can be no clear feeling, save by what you have prospered in by what you have done. Between vague wavering capability and fixed indubitable performance what a difference. Our works are the mirror wherein the spirit first sees its natural lineament. But for me

the net result of my working amounted as yet simply to—nothing. How then could I believe in my own strength, when there was as yet no mirror to see it in? Alas, the fearful unbelief is unbelief in yourself; and how could I believe?

At this stage he exclaims in his wild way.

Is there no God then; but at best an absentee God, sitting idle, ever since the first Sabbath, at the outside of his Universe, and seeing it go? Has the word Duty no meaning; is what we call Duty no divine messenger and guide, but a false earthly fantasm, made up of desire and fear. The whole world is sold to unbelief; their old Temples of the God-head which for long have not been rain proof, crumble down: and men ask now; where is the God-head; our eyes never saw him. No Pillar of Cloud by day and no Pillar of Fire by night any longer guides the pilgrim.

But even in this chaotic state of mind, life-like enough as many of us know, there is still hope, for as he says elsewhere—

Though the temple now lies in ruins overgrown with jungle, the habitation of doleful creatures; nevertheless in a low cleft arched out of falling fragments, thou findest the altar still there and its sacred Lamp perennially burning.*

Still to the pilgrim—No such light has been revealed, he seeks for some great thing outside himself, some God or spirit to appear to him. The voice has not yet said to him “Look inward. Thou art Buddha.”

Had a divine messenger from the clouds, or miraculous hand-writing on the wall convincingly proclaimed to me, *this thou shalt do*, with what readiness would I not have done it, had it been leaping into the infernal Fire.

Full of such humour and perhaps the most miserable man in the whole French Capital was I one sultry Dog-day† after much perambulation toiling along a dirty little street in a close atmosphere and over pavements hot as Nebuchadnezzar’s Furnace; thereby doubtless my spirits were but little cheered; when all at once there rose a thought in me, and I asked myself: what art thou afraid of? Wherefore like a coward, dost thou forever pip and whimper, and go cowering and trembling, Despicable biped! What is the sum total of the worst that lies before thee. Death! Well Death.....let it then come I will meet it and defy it. And as I so thought, there rushed a stream of fire over my whole soul; and I shook base fear away from me for ever. I was strong of unknown strength; a spirit almost a God. Thus had the Everlasting No pealed authoritatively through all the recesses of my being, of my Me; and then was it that my whole Me stood up in native god created majesty and with emphasis recorded its protest. The Everlasting No had said; Behold

* * In *Isis Unveiled* a number of cases are quoted where ‘Quenchless Lamps’ have been found brightly burning in tombs which had not been opened for centuries.

† A name given to days in midsummer when dogs go mad through the heat.

thou art fatherless, outcast, and the universe is mine (the Devil's); to which my whole Me now made answer I am not thine, but free, and for ever hate thee.

It is from this hour that I am inclined to date my spiritual new birth; perhaps I directly thereupon *began* to be a man. Was that high moment then the turning point in the battle; when the fiend said worship me or be torn in shreds, and was answered valiantly with an *Apage Satana* (get thee behind me Satan).

Thus the pilgrim gets his first glimpse of the light; he has found for *himself* that he has wings and can use them; he has brought his own will to bear to overcome the adversary. But Carlyle is too deep a philosopher to suppose that all troubles are now at an end. The light, the aspirant, has seen is like the intermittent lighthouse flash, which emphasizes the darkness when it goes out. The wings not yet trained for sustained flight soon grow weary and he sinks exhausted to the ground; and the will to strive is drawn from the little capital of which he is the *conscious* possessor, and is soon used up, for he knows not yet of the unlimited stores at his command. The veil still hides the self from the Self and he has yet to learn to stand aside and let the warrior in him fight for him. Then again there is the tumultuous raging of an angry animal soul who finds that his power is beginning to decline. Thus the wearied neophyte, whether he is fighting against the evil in the world, or that of his own nature, cries in despair 'who am I among so many, what can I do single handed and alone.' It is this condition which Carlyle calls the Centre of Indifference through which as he says, "who so travels from the negative pole to the positive must necessarily pass."

This is a stage in the growth of the Soul to be met with at all periods of its development up to its final liberation; never more beautifully described than in the ancient history of Elijah the Tishbite, who after a single-handed victory over the false prophets of Baal sank exhausted under the juniper tree and cried to the Lord "take away my life for I am not better than my forefathers." Then we read how this great Adept, refreshed with sleep and the food provided by an angel, came to Horeb the Mount of God "and behold the Lord passed by and a great and strong wind rent the mountains and break in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire: but the Lord was not in the fire: and after the fire a still small voice." And Elijah wrapped his

face in his mantle, and stood at the entering in of the cave and the voice said unto him. What doest thou here Elijah ; and he said " I have been very jealous for the Lord God of hosts because thy altars have been destroyed and thy prophets slain with the sword ; and I only I am left and they seek my life to take it away." And the Lord said unto him ; I have left seven thousand in Israel who have not bowed down to Baal nor kissed him.

Then as now it is true that the work of the world does not depend on us as self-centred, separate entities ; but that, as *part of a great whole, it is our privilege to serve* ; not however until we have been humbled in the whirlwind, the earthquake and the fire, do we hear the still small voice—the God within, whereby we realize this

Returning now to our pilgrim we find him, like the prophet of old, sinking, after his conflict in which he was victorious, into the Centre of Indifference.

" Let me rest here " he cries, " for I am way-weary and life-weary, I will rest here were it but to die : to die or to live is alike to me, alike insignificant."

In this condition he too sleeps a refreshing sleep and then he is made to look up and away from the exhausted personality to the starlit depths peopled with the Systems of the Universe. He says—

The stars have they not looked down as if with pity, from their serene spaces ; like eyes glistening with heavenly tears over the little lot of man ! Thousands of human generations, all as noisy as our own, have been swallowed up by Time, and there remains no wreck of them any more ; and Arcturus and Orion and Sirius and the Pleades are still shining in their courses, clear and young. As when the Shepherds first noted them in the plain of Shinar. What is this paltry little Dog-Cage of an earth ; what art thou. Thou art nothing, nobody : true ; but who then is something, somebody ? "

And again—

The course of Nature's phases, on this our little fraction of a planet, is partially known to us ; but who knows what deeper courses these depend on ; what infinitely larger cycles of cause our little epicycle revolves on ? To the Minnow every Cranny and pebble and quality and accident of its little native Creek may have become familiar, but does the Minnow understand the Ocean tides and periodic currents, the trade winds and monsoon, and Moon's eclipses ; by all of which the conditions of his little creek is regulated. Such a Minnow is man, his Creek this planet earth, his Ocean the immeasurable all : his monsoons and periodic current the mysterious course of Providence through *Æons of Æons*. " We speak of the volume of nature ; and truly a volume it is whose author and writer is God. To read it dost thou, dost man so much as know the alphabet thereof ? With its words, sentences, and grand descriptive pages poetical and philo-

sophical, spread out through Solar Systems and thousands of years. It is a volume written in celestial hieroglyphs; in the true sacred writing of which even prophets are happy that they can read here a line and there a line.

Thus in the contemplation of the Universe, the personality is for a while forgotten and the soul breathes purer air—this is the secret of recuperation.

And now the Spiritual Eye is opened, and the restless Seeker finds that he has been carrying about the object of his search within himself. Thus no longer discordant and out of tune with the world, no longer seeking in the External for happiness—only to be met with the ‘Everlasting No’, he at last recognizes the Divine, in all, for he has found it in himself, this is the ‘Everlasting Yea.’

I see a glimpse of ‘it’ he cries: ‘there is in Man a higher than Love of Happiness; he can do without happiness and instead thereof find Blessedness. Was it not to preach forth this same higher [doctrine] that Sages and Martyrs, the Poet and the Priest in all times have spoken and suffered: bearing testimony, through life and through death of the Godlike *that is in Man*, and that in the Godlike only has he strength and freedom: which God-inspired doctrine thou art also honoured to be taught.

Not in ceasing to look for happiness alone is this Sattvic bliss to be attained but by understanding the meaning of the opposite of happiness, pain also. It is the *pairs* of opposites which have to be mastered before freedom can be realized. Thus he teaches that affliction is the great purifier of the heart, the great cleaner spoken of in the *Voice of the Silence* where it says—“The Lamp burns bright when wick and oil are clean. To make them clean a cleaner is required.” And so says Carlyle—

Thou must be broken with manifold merciful afflictions, even till thou become contrite and learn it. O thank thy destiny for these: thankfully bear what yet remains; *thou* hast need of them. The self in thee needs to be annihilated. By benignant fever-paroxysms Life is rooting out deep seated chronic disease, and triumphs over death. On the roaring billows of time thou art not engulfed but born aloft into the azure of eternity. Love not pleasure: Love God. This is the Everlasting Yea wherein all contradiction is solved:

And what is the proof whereby we are to know whether we have gained the true and lasting Blessedness, or are being misled by phantom lights? The answer is that as “a tree is known by its fruits,” so true conviction shows itself by works.

But indeed conviction were it ever so excellent, is worthless till it converts itself into conduct. The situation which has not its Duty its Ideal were never yet occupied by man; yes, here in this poor miserable ham-

pered despicable *actual*, wherein thou even now standest *here or nowhere* is thy Ideal: work it out therefrom; and working, believe, live, be free. The Ideal is in thyself, the impediment too is in thyself; thy condition is but the stuff thou art to shape that same Ideal out of. O thou that pinest in the imprisonment of the *actual* and criest bitterly to the Gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee here or nowhere, couldst thou only see. I too could now say to myself be no longer a chaos but a world or even world-kin. Produce! Produce! Were it but the infinitesimal fraction of a product, produce it in God's name! 'tis, the utmost thou hast in thee; out with it then, up, up! What ever thy hand findeth to do, do it with thy whole might. Work while it is called to-day for the night cometh wherein no man can work.

Such then is the psychological study of a man who finds *himself*, which Carlyle puts before us. Here as in all spiritual development the first step consists in the exercise of the will to throw off the fetters which bind him. This primary effort is the signal given from below which is responded to by the Divine Self above, who is only waiting to supply the necessary power to enable him to do this. It is like the opening of the valve which connects the steam in a boiler with the machinery of an engine. The engine driver has to exert his will to open the valve—So long as he thinks he cannot open it the machinery stands still, so it is with man he must exert his will in the first instance to open the channel, between the higher and the lower self; with the endeavour there comes the proof of the existence of a power unknown to him before, and though passing clouds will often darken his sky, the passage once opened will grow wider as the obstacles, unseen in the dark, now stand out clear, and can be removed, thus the man, gradually draws his life, less from the realm of the the Spiritual Sun, his Higher Self; and with increasing vitality Earth more from the comes greater power to see and *energy to act*. For as he realizes his relation to the great whole, the corners and points of friction with the outer world, which made him drag before, become smoothed down, discord is changed to harmony, and where there was turmoil there is now peace.

A. R.

MAN AND WHAT HE THINKS.

IN an article in *Le Lotus Bleu* for August, Mons. Paul Gillard has given a clear, and, as it appears to us, a much needed commentary on a brief reply given by Mrs. Annie Besant, who, having been once asked for practical advice by a Paris Theosophist, answered by saying—Begin by purifying your life. Mons. Gillard's article is headed "Man and what he thinks," and though the translator does not aspire to be a master of the French language, he has endeavoured to give as faithful a rendering of the excellent thoughts of the writer as his limited knowledge could find expressions for.

Let us try, says Mons. Gillard, to understand the sense of the words "Begin by purifying your life." The life spoken of here is evidently the ordinary life on the physical plane, that is to say, a life with its rude contact with the material plane and all the realities of its manifestations. The two principal means of *expression* on this plane are *word* and *act*, means which in reality are one, words in one sense being action, and often quite as evil in intent as any act, seeing that we are capable of being as criminal by word as by gesture. Nevertheless, it is useful to distinguish word from action properly so called, because each has a distinct characteristic of its own. But that which binds word by a bond of consanguinity with action, is the unity of origin of the two, for the source and the first cause of the one is the source and first cause of the other; it is *thought* which generates both. In advising our friend, therefore, to seek to purify his life, Mrs. Annie Besant asked him evidently to purify his words and acts, and consequently his thoughts.

Here comes another factor which presides over the birth of our acts and plays as important a part as thoughts do; it is feeling. But feeling or desire is, like act word and thought, ruled over by the mind, therefore the necessity for purification applies here also.

The instrumental seat of all thought in its expression upon the physical plane, is the physical brain, but its conception takes place in the *mind*, the Manasic Principle.

Feelings are of two kinds according as they are good or bad, that is they correspond to the aspirations of the heart, on the one hand, or represent the desires of the animal soul or the Kâmic principle on the other. The object of life is to make the former predominate over

the latter, the tendency of the animal soul being to oppose the union (Yoga) of the two aspects of the Manas, (namely, the lower and the higher), and later on that of the Manas with Âtma-Buddhi. According, therefore, as the passional or Kâmic principle is more or less active in us, so our feelings have their source in the Spiritual Soul or in the Animal Soul. The struggle which these opposing forces cause is of considerable interest for us, for upon their result depends our fate, that is to say, either our triumph over matter or the prolongation of the struggle for endless æons of time.

A well ordered mind can, by will, exercise a salutary influence on these struggles, which are the dominant characteristics of the life down here. The precise rôle of such a mind is to replace feelings, which have their source in animality, by those of a spiritual nature; that is to say, to develop and come in touch with the Spiritual Soul represented by the Higher Immortal Triad, and atrophy the animal soul buried in the perishable lower quaternary. The mind can thus exercise considerable influence upon our actions,—being the primary cause of our ideas, and therefore of our feelings. We have therefore to study the nature of these elements of our activity, for the knowledge gained contributes to make us masters of our feelings.

Thoughts are not transformed immediately into feelings, they like seed need a suitable soil for their growth, and it is most important to note this. We cannot, in the present state of things, prevent our brain being in contact with, and therefore impressed by, thousands of thoughts amid which we move, but we can prevent the mind from retaining the impressions when they are bad, expelling them rather than imbibing them before they are transformed into feelings of the same nature. It is by welcoming bad thoughts into our mind, by taking delight in their company, so to say, that we over excite our passional feelings—the expressions of the animal soul—and which manifest themselves in the various forms we call anger, jealousy, hatred, vengeance, pride, etc. These vices, should be subdued and annihilated; but it must be borne in mind that it is difficult to root them out, as they must have been produced as the result of a protracted incubation, and it is necessary, either for the purpose of destroying them or preventing them arising, not only to annihilate in our mind kindred thoughts which have engendered them, but also to replace them by those of an opposite nature based on love. This is true Alchemy. For the kind of purification which Mrs. Annie

Besant recommends above all, represents truly and practically on the higher planes of being that famous transmutation of metals which our alchemists of the Middle Ages sought to effect on the physical plane. Even as they desired to succeed in transforming base metals into pure gold by the use of a special element which was guarded with the utmost secrecy, so should we seek to transform the elements which constitute our nature, actually more vile than noble, into divine elements by aid of that powerful lever, the *will*, whose intelligent use constitutes the chief value of the process in question.

Feelings play an important part in the progress of our individuality and one of greatest value, if they are of a divine nature rather than passional. We have endeavoured to shew that their purification can only be effected by the mind. Has it not in fact been always a common saying that the world is ruled by ideas? Has not all manifestation been preceded by Cosmic Ideation? If so, it can be affirmed that all human manifestation comes from ideation. Thus it is that the great principle of the Emerald Table is realized—"as is below, so is above, and that which is above is like that which is below."

Before closing, says Mons. Gillard, let us cite a passage from Otway Cuffe, who has solved definitely and clearly the question with which we have been engaged in the present article.—"Now we all recognize that there are two seats or centers of activity in man, the head and the heart. These two terms represent two aspects of man's consciousness, and are at the base of all his actions. Hence, if it is true that for man the key of the secret of the Universe is in the comprehension of his own nature, it becomes evident that these two aspects of man's consciousness must be mastered by one who would solve the problem. These are the two aspects which lead to the object, and they have been called, one the Path of Knowledge, the other, the Path of Devotion,—the perfect balance of devotion and knowledge being indispensable to a complete solution of the problem."

S. R.

A RETROSPECT.

IT is contended by those who are learned in the lore pertaining to what are vaguely called prehistoric times, that civilizations as great if not greater than the present have lived and waned, not once but many times, and that it is only our conceit that would make our present knowledge and culture immeasurably transcend that of the past. It may be so though no doubt our present civilization churned up in the crucible of the past will show us, actually at a higher common level of achievement to day than may be found at any previous time in the world's history. Indeed it must be so, for the sum-total of world-knowledge cannot retrograde, and it must advance on evolutionary lines.

It is interesting to reflect whether those particular scientific discoveries of which we are so proud were perchance the playthings of a faded age. There seems little doubt for instance that balloons were quite common objects at one time. It should be remembered that I am referring to a particularly hoary past down the vista of millenniums, not centuries only. But had those mighty men of old not stumbled upon the iron horse? Is it possible that they were not aware of the potency of steam? Or did nature hide her secret from men from dread prophetic of the horseless car? We have no exact data.

Photography, again, how shall we say they knew not the art? Can we reasonably expect them to have taken photographs that should have withstood the climatic influences for, say, thirty thousand years? It would be unreasonable. It is not at all likely that our children of thirty millenniums hence will gaze fondly upon our prehistoric features. It is too much to expect. We cannot hope for such kindly memories.

Turn to another feature which is of the very essence of modern times. I allude to the craze for advertising. Did by any chance the dying Atlantean gladiator rest his fading eyes on the balconies of the amphitheatre only to meet the bitter irony of a hugely worded "Try Perry Davis' Pain-Killer", "Elliman's Embrocation for Sprains", and so on? Were pills, hairwashes, soaps and baby's foods so extensively thrust upon our attention when we lived—I mean when our ancestors flourished in those old days?

One of our modern comic artists in the pages of *Punch* has done great credit to prehistoric features, the animal features at least. The Pterodactyles wear a pleasant smile as also do the Megalosaurus, while the eye of the Megatherium is full of

cunning anticipation. And where do we came in?—I mean our ancestors!

Just as the cataclysmal waters of old wiped those figures off the stage of this life even so have the waters of Lethe wiped away our memory of those scenes. Yes, my friend the sceptic, you drank an extra draught of that mysterious nectar, so you must wait a bit. There's lots of time, and I had rather be you than the man who dare not think for himself. I wonder how many of us of to-day are of the strength and stature of our old Atlantean selves

W. BEALE.

The following is a note by Bro. D. Gostling on the above,—*Editor*.

THIS age has been rightly called the materialistic age, because greater advances have been made in so called scientific discoveries in the manipulation of metals, than in any former known age. It is true that 2,000 years ago and earlier, the art of making cutting tools out of bronze was so well-known and practised that the hardest minerals, such as granite and syenite, were cut by their agency. But from the time, that the art of working iron and steel tools had been perfected—in the earlier years of the Roman Empire—the art of making bronze tools was lost. Doubtless the wonderful property of the expansion of water into elastic gas (steam) by heat was known by our fore-fathers; but till coal was discovered in large quantities it was not possible to produce steam on a sufficiently large scale for the purpose of making mechanical tools of the immense power requisite for the rolling of iron and steel rails. It is a fact but little known that Damascus Steel—by means of which the conquest of the Saracen and Mussalman power generally was effected—came from India. It was produced from "charcoal iron", and smelted and forged by hand with leather bellows, at Mahableshwar. The Romans probably used the same steel which was imported into Syria *Via* the Persian Gulf, and into Alexandria and Rome *Via* the Red Sea.

It has been calculated that in Northern Europe there is only sufficient coal in existence to last the world 300 years, at the present rate of consumption. And as Coal has been deposited, by combined and coincident fluvial and glacial action, from living forests during many series of "Great Orphic Cycles" of 21,000 years each—and as each series of layers in the Coal measures was only deposited at the end of a cycle—it follows that we are now consuming the stored up

heat energy of many millenniums of years. Hence the improbability that the iron horse was ever before used in the worlds history.

True it is that as each Orphic Cycle piled up the ice alternately at the North and South Pole, the previous civilization was covered up and obliterated first by sea and subsequently by permanent-layers of clay, sand, or lime, stone, and so preserved for future identification. But though subsequently faults and fissures of the earth's crust have laid bare Geological epochs relating to the very remote past and have so brought to light fishes, plants, and, reptiles, of extraordinary shape, and immense size, nothing akin to man and to the animals now existing, has ever been discovered, except in the most recent Geological strata.*

Advertising as we now know it was only possible after the invention of printing by machinery, and these machines being made of iron were only possible after the discovery of the coal measures. It has been recently discovered at Herculaneum that the ancient Romans practised the art of advertising on pillars and walls, but their sheets were written by hand with pen or brush, and were gummed on with gum Arabic.

The art of dressing, or covering the body with clothes, is an invention of recent date so far at least as India is concerned. The ancient Romans left the legs bare, and though Greek and Roman women were fully clad, yet the sculptures at Elephanta and elsewhere show men and women clad only below the waist. This is confirmed by the paintings from the Ajanta Caves—faithful copies of which are in the Government School of Art, Bombay—which depict queens and princesses so clad. Ambassadors from Grecian Bactria fully clad, appearing in the same pictures, show that the era represented was not earlier than 100 B. C. probably later. The custom has come down to our own day, for though it is many years, probably centuries, since Hindu women generally adopted the bodice and *sâdi*, the latter presumably from the Greeks, Bactrians, or Yâvans, the low caste *parâya* women of the Hindu State of Travancore till the last generation, went about naked above the waist, it was only through the influence of the Madras Government, at the suggestion of European Missionaries that this custom was abolished.

* The absence of human fossil remains in the older strata has been fully explained by Madame Blavatsky in *the Secret Doctrine* [Ed.]

Atlantean civilization came to an end in Mexico and Peru with the massacres of Cortez and Pizarro. The knowledge we possess of Atlantean civilization comes not from historic records but from Ákasic sources of information.

D. G.

THE WORK OF THE THEOSOPHICAL SOCIETY.

OUR revered teacher, H. P. B., laid down very clearly and firmly the lines along which the Theosophical Society was intended to work by Those who use it as one of Their channels of spiritual help to man. The Master known under the initials K. H. wrote : " You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. * * This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans. * * You and your colleagues may help to furnish the materials for a needed universal religious philosophy ; one impregnable to scientific assault, because itself the finality of absolute science ; and a religion that is indeed worthy of the name, since it includes the relations of man physical to man psychical, and of the two to all that is above and below them. * * Its (the Society's) chief aim is to extirpate current superstitions and scepticism, and from long-seated ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter."

To give a firm foundation to crumbling religions, to destroy superstition on one side and unbelief on the other, such was the duty laid on the Theosophical Society by Those who sent H. P. Blavatsky as Their messenger to the modern world. Its proclamation of brotherhood was based upon the fact that all men share in one spiritual nature and shall finally reach one spiritual goal ; and its appeal to men of all faiths to unite on one platform of mutual respect and tolerance was substantiated by the proofs that all religions sprang from a common source. This idea that the evils of the world sprang from ignorance, whether that ignorance took the form of superstition or of unbelief, gave to the methods of the Society the distinguishing mark that they aimed at extirpating ignorance rather than at destroying one by one, as they appeared. the

innumerable evils which grow on the surface of modern society. Instead of chopping off the heads of weeds, leaving the roots to send up perpetually new offshoots, Theosophy extirpates the roots themselves and thus prevents the growth of a new crop. Leaving to others who do not share in their knowledge of causes the perennial warfare against effects, the Theosophical worker concerns himself chiefly with eradicating the causes themselves. He teaches that all evil actions arise from evil thinkings, that each life is linked by an inviolable law to the lives that preceded and that follow it, that by understanding the principles underlying all phenomena character may be builded, destiny may be controlled, while present troubles, traced to those sources, may be faced with intelligence and fortitude, and may be used to subserve the purposes of the Soul.

This method differentiates the Theosophical worker from those who are devoted solely to the relief of the physical woes of man; both are actuated by a recognition of human brotherhood and are fellow-workers for humanity, and both are needed as helpers of humanity at the present time. Philanthropy, as it feeds the hungry, clothes the naked, shelters the homeless, is doing useful and noble work in meeting the effects of past causes; Theosophy, as it enlightens the mind of the thoughtful by unveiling to them the hidden causes of sorrow, as it preaches to all the simple and sublime doctrines of brotherhood, rebirth and causation, is doing the harder and more thankless work of removing the causes of hunger and distress, thus stopping the spring whence rushes the stream of evils that afflict society.

Individual Theosophists, however, who have not yet sufficiently mastered the principles of their profound philosophy to help others to understand them—though all must surely well know more than those who have not studied at all—may take part in schemes of active physical beneficence, and none is exempt from the duty of personal charity and ready response to every appeal for aid he is able to give: “He who does not practise altruism, he who is not prepared to share his last morsel with a weaker or poorer than himself, he who neglects to help his brother man, of whatever race, nation or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery, he who hears an innocent person slandered, whether a brother Theosophist or not, and dares not undertake his defence as he would undertake his own—is no Theosophist.” Every individual Theosophist should be a “brother,” giving

brotherly help to all who come in his way according to his abilities, physical, astral, mental, spiritual. But the work of the Theosophical Society, as a Society, is not the feeding of bodies but the feeding of souls with the bread of wisdom ; it must carry the light of truth and knowledge which clears away the darkness of ignorance ; must it, like the Apostles of Christ, refuse to leave the teaching of the Word of God in order to serve tables.

The method of the Theosophical worker is differentiated from that of the exoteric religionist by his power to justify to the intellect that which is taught by religions on authority. He shows the scientific basis on which all moral precepts are founded, and thus supplies the "categorical imperative" which answers the question : "Why should I do this when the promptings of my nature lead me to do the opposite ?" He explains the constitution of man in both his higher and his lower natures and gives the exact knowledge which enables man to purify the lower and develop the higher. Instead of merely repeating moral maxims, "Be good, do good," he shows the steps by which each man may become good with certainty, and may do good with precision. Knowing that the masses of mankind will for many a millennium yet to come obey the authority to which their intuition responds, he teaches them authoritatively the doctrines of brotherhood, rebirth, and causation, easy to be understood ; but he also brings philosophy and science to the aid of religion among the thoughtful and the educated, who are slipping into scepticism because their intellects are left unsatisfied. He knows that men may gain first-hand knowledge of the invisible worlds, and that the teachings of sages and seers may be verified to-day as much as of old ; that the life of the spiritual man may be as full of wisdom and of power now as when the Buddha trod the plains of India, or as when the Christ walked beside the sea of Galilee. By thus placing within men's reach the verification of spiritual facts, the proofs of spiritual forces, experimental nature of the spiritual life, he does the work given to the Theosophical Society in charge, and shows it everywhere to be the friend of religion, the foe of materialism. Therefore Theosophists must be students, and must equip themselves for their glorious work by mastering the principles expounded in their philosophy, and by learning to apply them to the circumstances of individual, family, social and national life. Every exoteric religion sends out young men by the hundred who can repeat more or less eloquently the common-places of

morality, and who do a useful work among the ignorant by reiterating these impressively and enforcing them on such minds with such promises and threats as their religious sanction; the Theosophical Society must train in its branches, and send out into the world, teachers well grounded in the Divine Wisdom. The teachings which of old were given to the world by Kapila and Sankaracharya, by Pythagoras and Plato, by Valentinus and Plotinus, by Bruno and Paracelsus, by Boehme and H. P. Blavatsky, must not be represented to the world in the last years of the nineteenth century by intellectual incompetency and irresponsible chatter. Something more is demanded of us if we venture to stand before the world as exponents of Theosophy.

H. P. Blavatsky herself shows us an example we may well try to follow. She gave herself wholly, without reserve, to the work of acquiring and spreading the knowledge of spiritual truths. She taught with indefatigable energy with pen and tongue; she reared the splendid monument of *The Secret Doctrine* as her best gift to the world; she opposed with all her strength the materialism of science and strove to revivify the ancient religions in the East. She would give her last shilling to a starving beggar if he came in her way, but took no part in organizing philanthropic work; and while she would encourage anyone who came to her to carry out any charitable plan he had at heart, she steadily drew her pupils who showed any aptitude for acquiring knowledge to devote themselves with simple-minded energy to the study and teaching of Theosophy. She knew that the future depended on the success of this teaching, on the permeation of the modern mind with Theosophy, and she led them to give themselves wholly to this one work.

Those who can read the signs of the times will understand the vital importance to the future of Theosophy of the direction now given to the work of the Theosophical Society. We are treading a cycle similar to that trodden by Christianity in its early centuries, and thousands of the souls that then engaged in conflict are reborn at the present time. There was then a struggle between the educated and the ignorant; the comparatively few who possessed the Gnosis and strove to preserve it in Christianity were overwhelmed by the ill-regulated enthusiasm and fanaticism of the ignorant masses. The Eastern teachings were then thrown into Christian forms, and the learned Gnostics within Christianity, and the learned Neo-Platonists outside it, both endeavoured to keep alive the Ancient Wisdom and to hand it on, so that it might pass

through the flood of social revolution and barbarian invasion, and succeed in moulding the new Western civilization which was to follow. The wild fanaticism of the Egyptian monks played on the unthinking masses of the ignorant populace; ignorance was regarded as a sign of religion, knowledge was jeered at, decried, trampled underfoot, learning and education were considered as carnal, while wild emotion was extolled as a sign of spiritual enlightenment. Nothing could be more agreeable to the unlearned and the idle than to regard their own disadvantages and vices as a mark of heavenly greatness, and to look upon the learning and dignified culture which they could not rival as signs of unilluminated intellect and mere wisdom of this world. Every ignorant lad could set himself up as a teacher when mere emotional platitudes passed as inspiration, and the repetition of moral axioms passed as teaching. Volleys of abuse served for arguments, and insults served for reason. The better types of Christians were attracted by professions of brotherly love and charity and forgiveness of wrong-doers; the poor were allured by alms and by showy rites and ceremonies. Long the battle raged, and at length victory declared itself on the side of ignorance and numbers; Christianity passed into its Dark Ages, and the treasures of the Gnosis disappeared.

Now the time has come in the slow revolution of the centuries when the renewed effort of the great White Lodge to spread the Ancient Wisdom through all religious bodies is showing itself as Theosophy, and many of its old instruments are again being used for its promulgation. Thus far the work has prospered, despite the desperate efforts made to break it up, and the thoughtful classes that guide the intellectual progress of the world are being more largely and definitely influenced than has ever before been the case. Threats of social revolution loom darkly in the near future, and again the question arises whether the guardians of the Gnosis in the lower world are strong enough, numerous enough, to protect the treasure, and hand it across the swirl of popular convulsions to mould the civilization which will spring from the ruins of the present. The same forces are rising against the spread of the Divine Wisdom among those called "Theosophists" as triumphed over it before among those called "Christians"—the glorification of ignorance, the appeals to passion, the exaltation of fanaticism as devotion, and of credulity as devotion, and of credulity as faith. Education is

jeered at and attempts to reach the thoughtful and the cultured are decried. Appeals are also made to the nobler emotions of human love and brotherliness, and "practical" philanthropy is exalted at the expense of wisdom. Rigid virtue and uprightness are considered as less valuable than blind enthusiasm, and calm judgment and balance are thought "unspiritual."

Are the members of the Theosophical Society strong enough to withstand the torrent, clear sighted enough to discern the right, firm enough to remain unshaken, and thus make the Society the ark in which the treasure of the Ancient Wisdom shall be preserved and carried over to the world beyond the flood; I know not. But we do know that every effort is needed and that no effort is wasted; that we stand beside many an ancient comrade and are assailed by many an ancient antagonist; that on the results of the present struggle hangs the destiny of the next civilization. "Happy the warriors, O Partha, who obtain such a fight, spontaneously offered as an open door to Svarga. * * Therefore stand up, O son of Kunti, resolute to fight."

—*Mercury*.

ANNIE BESANT.

TOLERATION.

THE question has sometimes been raised as to whether each member of the T. S. pays sufficient attention to the promise made on joining the Society, *viz.*, that he will show towards his fellow-men the same tolerance, in regard to their religious views, that he would wish shown to himself.

An exaggerated sense of separateness, of the many distinctions of personality, of one's own particular belief, and ancestral religious faith, are ever coming to the foreground, and one needs to keep a constant watch over the thoughts and feelings that are welling up in the soul, that the baneful results of selfishness and intolerance may be avoided. It is so necessary that we be imbued with ennobling ideals of universality and solidarity, and that we constantly strive to keep uppermost in mind, the thought that we are each but infinitesimal parts of the mighty, omnipresent whole, and that, differing as we do, so materially, in organization, education and surroundings, it is impossible that any one of us has the ability to grasp the Truth in its grand Universality. We only view that minute portion of it which we are able to perceive and comprehend from our own separate standpoints; for no

individual consciousness on Earth is yet sufficiently expanded to grasp the whole of truth. Yet we are often so dazzled by the little we are able to comprehend, that we become blind to those variant portions of truth that are revealed to the consciousness of our brethren. It is sometimes very difficult for Theosophists to outgrow inherited tendencies of thought, and still more difficult to bravely ignore that misguided public opinion which is bounded by class-rules, ceremonial distinctions, and pride of birth.

It has been stated that in India the missionaries have set an example of intolerance and pride, but, even supposing this to have been the case in many instances, it should afford no excuse whatever for a Theosophist, who is pledged—above all things—to show entire tolerance to those whose religious faiths differ from his own. It may be reasonably granted that the missionaries have made the mistake of misunderstanding—and consequently misinterpreting—the simple, straight-forward teachings of Jesus, as well as of coupling them with the strange mixtures narrated in the Hebrew Scriptures; and further, of harboring the belief, on coming to India, that the Hindus are a ‘heathen’ race, and their religious philosophy a false one. It may be further granted that the tendency of all this has been to needlessly arouse the prejudices of the Hindus, a result the opposite of that most to be desired, and which has militated against the valuable educational work which has been accomplished through the persistent efforts of missionaries.

In regard to differences of belief which have caused so much violent discussion in the world, it would be well for us to bear in mind the fact that Truth is divine and eternal. What does it matter, then, whether it comes to us through this, that or the other channel, or whether given to man in this age, that age, or another age, if it is Truth. It is admitted that the fundamental points in the teachings of Krishna, Buddha, Jesus and others, are similar, or rather, identical in essence; why then should their disciples quarrel, one with the other, concerning any non-essential point, such as priority in time of promulgation? It is TRUTH that has saving efficacy for man. It does not make the Truths taught by Buddha, Jesus or other teachers, any the less valuable because they had previously been given forth by Krishna, nor should it be imagined that Krishna originated the truths he taught. Other glorious teachers or Avatâras had appeared, again and again, millions of years before Krishna’s advent upon earth, though

all of them were inspired by the overshadowing of the same Divine Spirit. A portion of this spirit is the Divine inheritance of each one of us, constituting the basis of our individuality, the true foundation of universal brotherhood. Let us then be charitable in our criticisms of others, and keep ever a receptive attitude toward that Divine ray which shines within each soul.

—*The Theosophist*.

W. A. E.

AN OPEN LETTER.

BROTHER,—I assume that you have conquered the thirst for wealth, and that you recognize the hollowness of the adulation bestowed on men because of their temporal possessions. You are resting with some degree of calmness under the contempt of others, and you appreciate the value of some kinds of suffering. After a little while the fierceness of these adverse qualities will cease, and then the attack against your spiritual progress will be resumed but in a more subtle fashion. Your neighbours, having recognized your determination, and observed your walk and conversation, will begin to treat you with respect, and possibly with deference. Yet beneath this lies a grave danger—the element of self-laudation and self-righteousness. If this be not crushed out at once, at the initial stage of its growth, it is but a question of time when the iron will enter your soul and you will become the laughing stock of those who love not the truth, and you will have to endure the reproach of the voice within. Praise, flattery, public or individual approbation are more serious enemies to your spiritual advancement than open hostility and bitter opposition. The attack of an enemy without the gates is more easily met and defeated than the one who is an enemy within. Holding this principle in view, Krishna advised Arjuna: “Let success and failure be alike unto thee.” Keep this advice, my Brother, ever before you: thus will you be preserved from undue satisfaction on the one hand, and unworthy depression on the other. Do right because it is right, not that you may gain thereby gratitude, love, status, or glory. How often, my Brother, will you have to taste of the bitterness of disappointment! Do not be discouraged because of a slip, a fall, a becloudment: these will take place in your life, as they have taken place in mine, and in the lives of all who have ever trodden the path.

And it was on this very point that Krishna gave the comforting assurance to Arjuna : " No effort is wasted." Oh the blessedness of that thought ! How often have I been refreshed by it when otherwise I should have been cast down in despair ! It seems so terrible to struggle, month after month, in order to attain a certain conquest over some particular failing, and then to find oneself overwhelmed and cast down. And yet, my Brother, this is a natural result following upon suppression. When you undertake to bind and conquer a habit you have learned to regard as prejudicial to your spiritual growth, your determination does not destroy the qualities of the passional body of desire which belong to that habit. You have suppressed and imprisoned them, that is all : and almost certainly will come the day when, from carelessness or weakness on your part, this imprisoned power will break loose and for a time, exulting in its liberty, indulge in excesses to your undoing. Again I say, be not discouraged. Watch your opportunity. Call up the aid of the Warrior within, who, if properly sought, is always ready, and once more throw this rebellious quality into the dungeon of inactivity. If you are wise, you will examine well the chains that bind him, lest he break loose ; and again if you are wise, you will after each outbreak on his part be more careful to watch him so that he shall trouble you as little as possible. Again I say, be not discouraged. Though he break out almost as soon as imprisoned with each imprisonment, you have gained a victory, and the prisoner has lost a portion of his control over you. Wage an uncompromising war against these rebels, and in the end you will find them lying helpless at your feet. All this conflict is weary work ; but courage. Brother.

—*Rags of Light.*

W.

AN INTRODUCTION TO VAKYA SUDHA OF SHANKARA-CHARYA.

TRADITION, our best guide in many of the dark problems of India's past, attributes the above admirable philosophical work to Shankara-Charya, the greatest name in the history of Indian philosophy, and one of the greatest masters of pure thought the world has ever seen.

Shankara, again according to the tradition of the East, lived and taught some two thousand years ago, founding three colleges of Sanskrit learning and philosophy, the most important being at Shringeri, in southern India. He wrote Commentaries on the older Vedanta books, and many original works of great excellence, of which this is reckoned to be one.

Like all Shankara's separate works. *Vakya Sudha* or *The Essence of the Teaching* is complete in itself, containing a survey of the whole of life, from a single standpoint; in the present case, from the point of view of pure intellect.

The moral problem before us, is the liberation of our souls from the idea of personality, and the opening of the door to the life of the universal Self, which will enter our hearts, and rule them, once the personal idea is put out of the way. And there is no more potent weapon for combating the personal idea than the clear and lucid understanding that what we call our personality is, in reality, only one of many pictures in the mind, a picture of the body, held before our consciousness, viewed by it, and therefore external to it. If the personality is a picture in the field of consciousness, it cannot be consciousness itself; cannot be our real self; but must necessarily be unreal and transient.

We are the ray of consciousness, and not the image of the body which it lights up, and which, thus lit up, we call our personality. And here we come to one point of the highest interest, in the present work: its central ideas anticipate, almost in the same words, the most original teachings of German philosophy—the only representative of pure thought, in the modern world. Hence a right understanding of it will bridge over one of the chasms between the East and the West, the remote past and the life of to-day; thus showing, once more, that the mind of man is everywhere the same; that there is but one Soul making itself manifest throughout all history.

It may be enough, here, to point out that German philosophy,—the teaching of Kant, as developed by Schopenhauer,—regards each individual as a manifestation of

the universal Will, a ray of that Will, fallen into manifestation, under the influence of the tendency called the will-toward-life.

This individualized ray of the universal Will, falling into the intellect, becomes thereby subject to the powers which make for manifestation, and which Kant analysed as Causality, Time, and Space. For Kant has shown, with admirable cogency and lucidity, that these so solid-seeming realities are not real at all, but are forms of our thought, mere figments of our intellects. What we call manifestation, Schopenhauer calls representation; and he has very fully developed the idea of the Universe as the resultant of the universal Will, manifested through these three forms of representation,—Causality, Time, and Space.

Now it is quite clear that he calls Universal Will what Shankara, following the Upanishads, calls the Eternal; and that the forms of Representation of Schopenhauer's system, correspond to the World-glamor, or Maya, of Indian thought. And it is further clear that the will-toward-life, or desire for sensuous existence, of the one system, is very close to the personal idea, or egotism, of the other.

Whoever is acquainted with the two systems, can point out a further series of analogies; we shall content ourselves with alluding to one. Schopenhauer taught that our salvation lies in denying the personal and selfish will-toward-life, within ourselves, and allowing the Universal Will to supersede it;—the very teaching which lies at the heart of Indian thought: the suppression of the individual self by the Self universal, the Self of all beings.

To turn now from the purely intellectual, to the moral side of the matter. If we consider it well, and watch the working of the powers of life we find within us, we shall see that all our misery and futility come from this very source, the personal idea,—the vanity and selfishness of our own personalities, coming into strife with the equally vain and selfish personalities of others.

There is not an evil that cannot be traced to this fertile source. Sensuality, for example, with all its attendant crime and pain, is built on two forces, both springing from the personal idea: first, the desire for the stimulus of strong sensation, to keep the sense of the separate, isolated self keen and vivid; and then the vanity and foolish admiration of our personal selves, as possessors of such abundant means of gratification. Another evil, the lust of possessions, is of the same brood; and curiously enough, the root of it is—fear; the

cowering fear of the personal self, before the menacing forces of the world; the desperate, and,—infallible accompaniment of cowardice,—remorselessly cruel determination to build up a triple rampart of possessions between the personality and the mutability of things. The whole cause of the race for wealth, the cursed hunger of gold, is a fearful and poltroon longing for security, protection for the personal self; which, indeed, as a mere web of dreams and fancies, is in very bad need of protection.

The last evil, ambition, which is only vanity grown up, is so manifestly of the same color with the others that no special indication of the fact is needed. Thus we see what an immense part of human life, and that, the most futile and pitiable part of it, is built up on so slight a foundation: the wholly mythical personality, the web of dreams, the mere image of a body, itself unreal, which has usurped a sort of sovereignty over all the powers of our wills and minds.

The whole problem for us is this, and it is one that recurs in every moment of life: to disperse this web of dreams which we call our personality, and so to let the pure and universal Will pour into our hearts, to follow out its own excellent purposes, and manifest its own beneficent powers. And thus we shall, for the first time, enter into our inheritance; no longer as shadowy and malevolent sprites, raging between earth and heaven, a sorrow to the angels, a mockery to the fiends: but rather as undivided parts of the great soul of humanity; of that universal Self, whose own nature is perfect Being, perfect Consciousness, perfect Bliss.

CHARLES JOHNSTON.

—*Theosophy*

REVIEWS.

The "Jivanmukti-Vireka" translated by Manilal N. Dvivedi and published by Tookaram Tatya—

Our indefatigable brother Tookaram Tatya has once again placed Theosophists under his obligation by the publication of an English translation of the "*Jivanmukti-Vireka*" or The Path of Liberation in this Life by Swami Sri Vidyananda Saraswati well-known to Hindus under the name of Sayanyacharya. The translation is made by our learned brother Professor Manilal N. Dvivedi in his usual vigorous and lucid style. The Path of Liberation according to the great Sannyasin is indicated by the one word Renunciation. But this Renunciation is not merely the relinquishment of works with desire. He even goes beyond this and would have none of "*work*" or even the *sense of duty* which though it may be work without desire, still implies, to remain after Renunciation or Liberation to which Renunciation leads. "If the liberated is ever oppressed with any the least sense of duty 'he is just so many removes away from Gnosis.' 'Injunctions or prohibitions' exist not for him; he is relieved of all obligations, temporal or spiritual. He himself is all good, all bliss, all purity, all holiness; his very being, his very breath is the efflorescence of every thing good and great. His sphere of doing good is so far widened as to put him in possession of a power which accomplishes its results without the correlations. The book consists of five chapters the first of which opens with a discussion on the nature of Renunciation and definitions of Jivanmukta and Videhamukta: A Jivanmukta is described in the following terms. "Though ever moving about in the world of experience, the whole of it exists not for him;—all pervading ether-like consciousness alone subsists, such a one is called Jivanmukta." A Videhamukta is one liberated after dissolution of the physical body. He is indeed a paradox in himself! He is like the wind coming to a stand still he neither rises nor fades, nor is he ever laid at rest; he is neither *Sat* nor *Asat*, he is never distant (beyond Maya) and he is neither "I" nor "not I;" he is neither light nor dark, immoveable, unmanifest is he. The second chapter discusses the three means of acquiring Jivanmukti *viz.*: Gnosis, dissolution of mind and destruction of Vasnas (latent desires). The next chapter opens with the important question of the aim or use of Jivanmukti. These aims are five (a) preservation of Gnosis, (b) practice of penance, (c) universal love, (d) destruction of pain and misery, (e) experience of supreme bliss and joy. The concluding chapter deals with the original enquiry into the nature of Renunciation and describes the condition of the consummation of Jivanmukti—the Paramahansa state. The book is worthy of study by every earnest aspirant after spiritual knowledge of means and ends by which mankind is known to work. He in fact is a magnet, so to speak, of all that is best and sublime; he that feels the force of his attraction is charged with so much of his power as he can imbibe. He is not unoften likened to the sun who though he illumines all spots equally, is reflected more clearly and even intensely in a glass than in a piece of earth. He is atman, Brahman, the soul and substance of the universe.

Notes and News.

"The President Founder and Miss Lilian Edgar have taken their passage by the Orient Steamer "Orulia" which is expected to arrive at Colombo about the 25th of November, and thence they will proceed to Adyar where arrangements are in progress for the ensuing Convention in December next.

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Speaking of Miss Lilian, the President Founder says that our Hindu colleagues will be touched with her deep earnestness and sincerity as well as by the classical purity of her language. She was the second lady who took the degree of M. A. in the New Zealand University. She entered the Educational line where she was in receipt of a salary of £ 250 per annum but she retired from it to open an Academy of her own. Conviction of the Theosophical movement awakened in her so intent a desire to share in its labours, that she threw up all worldly employment and devoted her life wholly in its service.

According to news from America lodge after lodge has been opened by our noble sister Annie Besant in the course of her recent tour in America. The Lynne T. S. which seceded in 1895 and joined Mr. Judge's party, applied for a reunion with the parent Society, and has happily rescued its place on its roll. The number of branches in the American Section has now reached the figure of 43.

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The following lectures were delivered in English in our Lodge during last month :—By Bro. A. Richardson—"The Forces Latent in Man," and "The Training for the Spiritual Life"; Bro. D. Gostling—"Orphic Cycle and its influence on Moral and Material Progress. Bro: Manmohandas D. Shroff delivered two lectures in Gujarati on "Man the Master of his own Destiny," Bro: Pranlal S. Daru on the "Knowledge of the Divine Self" and Bro: D. J. Sonavala on the "Prevailing Epidemic.—Its causes and cure." A public lecture was given by Bro. A. Richardson in the Framji Cawasji Hall on "The Philosophy of Fire" which was specially intended for the Parsee community.

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At least six kinds of "new rays" are now known to exist if we limit the term X rays to the Rontgen rays only. They all have the property of passing through opaque objects and affecting a photographic plate placed on the other side. Thus there are the rays emitted by the glow-worm which are found by Turner and also by a Japanese investi-

gator, to pass through aluminium and copper. Phosphorus when it shines in the dark, emits rays which penetrate black paper but not aluminium. Sugar again is especially active after exposure to sunlight, giving out rays which pass through a wooden board and other opaque bodies. Many of the common substances of every day-life such as wood, charcoal straw and some metals are now proved to have this remarkable property. The *Daily Chronicle* commenting on a paper recently communicated to the Royal Society by Dr. Russell on this subject, concludes with this significant paragraph. "What is this mysterious force? Its nature has still to be discovered. Two points seem to have been established. The first is that an increase of the temperature of the body greatly increases its activity; the second, that aqueous vapour in no way assists the action. It has further been suggested that the chemical action is caused by a finely attenuated vapour given off by the different metals and other bodies. It is far more likely to be due to some hidden form of energy more or less akin to what has been paradoxically but suggestively called dark light." Only a few years ago Reichenbach was laughed at by the so-called scientific men for his researches on "Odic" Force, and Animal Magnetism, and by a strange irony of fate the very scientists themselves are now preparing to corroborate his discoveries. Very likely they will baptise this new "force" with a label of their own and blissfully forget all their former blind opposition.

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Knowledge for June contains an interesting account of Prof. McKendricks experiments made with a view to enabling the deaf to appreciate music. The hearing is done by the finger tips! and for musical air vibrations he substitutes electric shocks or rather the electric thrill which is experienced when a rapidly repeated series of very mild shocks are passed into the fingers. The strength of the electrical stimulations are made to correspond in number, rhythm and intensity to the notes and cords of even complicated music. This is done by first passing the current through a microphone transmitter placed in the vicinity of the music. The function of this instrument being to respond to the musical vibrations and cause a corresponding variation in the strength of the current and consequently of the thrill or shock felt. Now to the deaf in whom the sense of touch is highly developed, the minutest variations in the electric thrills are perceptible; but wonderful to say, these thrills are presented to their consciousness as a sort of music.

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The writer of the article already quoted concludes by drawing attention to the relation of sound to colour which as he says "demands more close attention in scientific enquiry. Sensations of sound affect

those of colour." In proof of this he quotes the case of Raff. an eminent musical composer, who saw the colour of flute to be blue, the haut-boy yellow and the cornet green. Sounding a tuning fork may cause a colour to be seen more vividly. Thus the connexion between sound and colour so frequently referred to in modern Theosophical writings, and which has always been recognized in the past—by those who represented the theosophists of their age, is gradually forcing itself on the scientific mind as a fact.

Mr. E. T. Hargrove President of Mr. Judge's Society in America resigned his post and returned to England, and Mr. E. A. Nersheimer been appointed President in his place.

Theosophical Periodicals.

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*** The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine. For signed articles, the authors alone are responsible, for those unsigned, the Editor is accountable.*

THE LAST OF "BORDERLAND."

THERE are no doubt many who will share with us a feeling of regret on learning that the publication of *Borderland* is discontinued, the current number being the last to be issued for the present. In making this announcement Mr. Stead leaves us more or less in the dark as to his reasons for so doing, though no doubt the fact that this interesting publication has not been a financial success will have had its due weight in influencing the editor in his decision. Another serious consideration with him is the time which is entailed in editing such a magazine which must necessarily be a serious consideration, for the collection of material of a psychic nature, and of a sort interesting to the general reader sufficient to fill over a hundred pages every three months, must be a tax on the editorial powers even of Mr. Stead. We are not surprised then to find him arriving at the very sound conclusion "that the publication of results is not so urgent or so important a task as the ascertaining what results there are to publish"; in other words he considers the time devoted to a quarterly review of the subject, would be better spent by him in original investigations, and certainly the need of more exact knowledge is very great, for one well ascertained fact is better than a whole volume of second or third hand evidence. But we are not to suppose that *Borderland* is really dead, it only sleeps, to wake with renewed vigour when the further knowledge which Mr. Stead expects to gain in the next year or two, will enable him to meet his *Borderland* readers with "results which they will be the first to admit,

justify the temporary severance," and at the beginning of the twentieth century he hopes to be able to re-open his quarterly and start a new series on an assured foundation.

It is not by a mere accident, on the part of Mr. Stead, that he closes *Borderland* with a full page frontispiece portrait of Mrs. Besant—taken this year in New York, or that he gives an article on the Past, Present and Future, of Theosophy, commencing with "an interview with Mrs. Besant" and closing with a statement of the aims and objects of the Theosophical Society. He naturally thinks that when *Borderland* wakes as the clock strikes the year 1900 A. D. Theosophy will occupy a different position in the world from what it does in this year of grace 1897, and the comparison may be interesting.

INTERVIEW WITH MRS. BESANT.

The most striking feature in this article is the account given by Mr. Stead of his interview with Mrs. Besant on her return from her arduous but brilliantly successful tour in the United States in September last.

With regard to the present condition of the Theosophical Society Mrs. Besant said, "I think very well of it, it is flourishing all round the world, and I have every reason to be contented over the results of the recent American tour."

HER AMERICAN TOUR.

All who are interested in our great propoganda work, should turn to the map of North America and follow the route traversed by Mrs. Besant, if they would form any idea of the magnitude of the undertaking which she set herself last March and so successfully completed last September.

"Our visit" she says "was confined to the United States, with the exception of a trip from Buffalo to Toronto and Hamilton. We started from New York but did not dip further South than Philadelphia and Washington (on the East coast). I say we, because the Countess Wachtmeister accompanied me throughout the tour and shared all the work which though successful was somewhat heavy. We worked right through the great west, passing through Kansas City, Denver, and Salt Lake, and as far South as San Diego which was the most southerly point we touched (on the West coast). Then we turned Northward travelling up the coast to San Francisco on to Portland in Oregon, then to Olympia, the capital of the New State of Washington. Then we came Eastward, stopping a fortnight at Chicago where we have four flourishing branches, and where the Theosophical doctrine seems to

have fallen on good ground.” (Readers will remember that it was here that the great Parliament of Religions was held in 1893). Then through Michigan and Ohio to New England and thus back to New York completing the circle.”

IMPRESSIONS OF THE PEOPLE.

“It was a very interesting trip and brought us in contact with all sorts and conditions of men. One observation which continually forced itself upon our minds was that in the Western States, it is only the women who read books, the men read nothing. You will find that the wife preserves some leisure for culture, while the husband tends more and more to become an unlettered money-making machine. It is an unlovely evolution and one which plays havoc with the unity of the home. I do not like the out-look. In the Eastern State there is a great deal of surface politeness in which respect the Americans are much in advance of other English speaking nations, but inside, the men look with tolerant contempt on the tacit claims of the women to universal knowledge and take good humouredly their airs of superiority. In Western America the whole burden of maintaining the culture of the household is thrown upon a single member—the wife. Mentality alone will not suffice to sustain so great a responsibility, and of spirituality there is no excess on either side. In fact this is decreasing in the ‘new woman’. The ‘new woman’ does not want to be a mother, the passion for motherhood seems to have become extinct in many households.”

AMERICAN NEWSPAPERS AND INTERVIEWERS.

“And what do you think of the spiritual apparatus of the State, *i.e.*, the newspapers,” asked Mr. Stead. “I saw plenty of them as you can imagine” Mrs. Besant replied, “for I was the constant prey to the interviewers but of that I have nothing to complain. When you are on a mission for spreading the light the interviewer is a very valuable auxiliary. But it would be better if he restrained a little of his exuberant imagination. One question they often asked me was, ‘If I remembered any of my previous incarnations’ when I said yes, they all clamoured to know something about them. I naturally refused saying that as it was a matter upon which I could produce no evidence it was idle to make statements that could not be proved. Notwithstanding this invariable reply, one reporter did not hesitate to make the assertion that I claimed to be

a reincarnation of Lord Byron and that it was on this account that I was so enthusiastically devoted to the cause of the Greeks. As a matter of fact my enthusiasm about the Greeks has never been conspicuous for its fervour, and I need not tell you that I never claimed in any way to be the reincarnation of Lord Byron. Nevertheless the interviewer's bold falsehood made the tour of the Continent, and I daresay it is running yet."

"Then you are not much impressed by the spirituality of the journalistic apparatus?" "The American newspaper," she replied, "is vibrating with intense vitality. Its staff lives in a vortex of whirling Kâmic activities which are utterly fatal to any of the repose or reflection indispensable for spiritual leadership. They seem to me to be dancing a mad Carmagnole, in which the pace goes ever faster and faster and which sweeps every one into its maddening whirl. They live for the day, in the things of the day, and nobody ever forgets so completely the things of yesterday as your American Newspaper. Spirituality implies calm, balance, and dignity, and these are only conspicuous by their absence."

THEOSOPHY IN AMERICA.

"When the great Secession in America took place the Seceders carried over 85 of the 100 American branches, only 15 remained loyal to the Society. Of these three have since died, so practically we had to refound the Society all over again. Countess Wachtmeister had been busily and usefully employed opening branches, so that before I reached New York we could count about 22 branches in the union. As a result of our six months tour we have now 51 lodges, organized under six central committees, with a corresponding Secretary in each state, so as to ensure their harmonious working and organized Co-operation. I left New York feeling that the society has once more been established upon a solid footing and that its growth will be steady and sure. As to the Seceders I have not much to say about them except that they seem anxious to drop the name of Theosophy. They have about 130 branches in the United States, and are developing into a philanthropical organization which will do, I hope, good work in the well recognized field of relief of the poor, the rescue of the fallen &c., but they publish no new books, give no effective teaching, and do not appear to regard the prosecution of occult study as one of the objects of their existence. Our new branches are being largely fed by Seceders,

who are returning to their allegiance to the mother society. But they are going on their way and we are going on ours, and I made a point of avoiding any reference to our differences except when questioned point blank, otherwise I said nothing."

WHAT THEOSOPHY HAS TO DO.

With regard to the mission of theosophy in the present day Mrs. Besant explained that "The iconoclast negative mission has been discontinued. We no longer go about with a club. What we have now to do is to embark upon a constructive period, in which the Theosophical Society will endeavour to make itself the centre of the world religions, of which Hinduism, Buddhism, Christianity, Zoroastrianism, Mohammedanism, and all the others sects and religions are integral parts. Do you not think said Mr. Stead you had better drop, the title 'Theosophy,' for may not the Theosophical Society become the mere title of a new sect. Why not call yourselves the 'True Religion' for I take it, that is what you claim to be. "Yes," said Mrs. Besant "but that is the Divine Wisdom—Theosophy. The whole drift of my lecturing in the United States and the essence of all I have to say here or elsewhere is that *Theosophy is the opponent of no religion, and the exponent of all.* To the believers of other religions we say, 'we also believe as you believe, only we have the key which explains certain things which are a mystery and a stumbling block to you, and further we are able to set forth the method by which you can verify the truth of your religion for yourselves. There is nothing antagonistic to Christianity in Theosophy, or to Buddhism, or to any other of the great religions of the world. They are all segments of one whole. You do not recognize the whole, we do. We are able to construct a harmony and interpret the fundamental basis on which all are reared. It is the breadth and width and truth of this great synthesis which constitutes the first element of our strength. The second is the power which all our students may acquire of verifying for themselves the accuracy of the Faith that is within them."

"As Mrs. Besant spoke there flitted before my eyes a spectacle of Mrs. Besant presiding over a conclave representing all the religions which are known to mankind, united for the first time on a common basis established on foundations of scientific certitude."

WHERE SHALL WE BE?

Thus ends Mr. Stead's interview with Mrs. Besant. What

wonder if he, in closing his *Borderland* quarterly, foresees that with such a power as Mrs. Besant at the head of our Society it cannot stand still, it must go onward, and one who can put the truth in such a way that it compels attention, will not speak to the Western world in vain. In the west, slow though it be to grasp the spiritual truths so familiar to the Eastern minds, there is material to work with, the fire once lit continues to burn by itself, and that too brightly. It does not smoulder till she comes again to fan the spark. But we in the slumberous East what are we doing, what use have we made of the many visits she has paid us? And we in our many lodges may well ask ourselves, Where shall we be when Borderland reopens next century? Shall we be still tying ourselves up in mental problems as to the unknowable, or seeking easy ways to selfish bliss, or shall we then be turning our attention to helping on the Theosophic work; for is there no need for altruism in India, are we all so unselfish that there is nothing left for the Theosophist to do, in his own sphere?

With such an example as our great Leader before us, we cannot remain idle; with all that has been written we know what to do; let us then bestir ourselves, (and by our example stir others,) to do our part of the great Theosophic work of which so large a share falls on her shoulders; let us at any rate strive to make our lodges centres of spirituality, from which may radiate forces for good. That through the dark night our light may shine on the cold world, and so—leaving Borderland aside, when the dawn begins to break we may be ready to rise up and hail the glorious Sun of Truth, for who knows at what hour He may come.

A. R.

“There is no difficulty to him who *truly* wills.”

Watchword of the Fraternity of the Rosy Cross.

The Will, under the masterful inspiration and with the help of Spirituality, is the one irresistible power in nature and in the psychic world. Whatever the phantom or demon, it may be swept into nothingness by concentrating upon it this Will, and bidding it Go!

—*Heights of the Himalayas.*

THEOSOPHY IN THE LAST CENTURY.

TO those accustomed to watch the course of events as they happen decade after decade and century after century, the change in the direction of thought brought about imperceptibly, by causes apparently trivial, is a sign of hope and promise that the future may have much in store for humanity hitherto undreamed of, which may do for posterity what the discovery of America has done for the world in the past. We can imagine the state of mental dulness in Europe in the years preceding the discovery of America in the 17th century, and mark the striking contrast between that unenviable purblind imbecility in which men lived in those days, and the subsequent burst of a spirit of enterprise and discovery, with the result we see today. And now that a new curiosity has been kindled by the discovery of, what are believed to be, mountain peaks lying submerged a few fathoms below the surface of the Atlantic Ocean, pointing to the existence, thousands of years ago, of the lost continent of Atlantis in full prime of civilization—of which the world has read something in the Theosophical literature—we may shortly expect a new door to be flung open to us, revealing, this time, not merely the history of a past civilization now lying buried in the bosom of the deep, but a door which when opened will give fresh evidence to the world of the existence of an unbroken line of Custodians of that vast spiritual knowledge, called by Madame Blavatsky “the Secret Wisdom Religion of old which has inspired every one of the great creeds of antiquity.” These Custodians of the truth, have through successive generations at all times sought to enlighten men’s minds by a system of teaching of which remnants are now and then discovered to the outer world. As an indication of the universal prevalence of such a teaching, we may point to the discovery recently made by Mrs. Cooper-Oakely, one of our most prominent workers, of a “most interesting pamphlet which, with other clues that she has followed up in the course of her studies on the Mystics and Mystical Societies of the last century, proves the existence in Germany and elsewhere in the eighteenth century, of a Society singularly akin in objects and conditions to the Theosophical Society and deriving its teachings and inspiration from the same Eastern Sources.” (*Vahan*, Vol. IV No. 12)

Before dismissing the subject of this curious find, it may not be inappropriate to call to mind that previous efforts made chiefly among the ranks of the Theosophists to

prove the identity between the Theosophical teachings and those of the earlier mystics in Europe, might or might not have been generally convincing enough; but the little book professing, as it does, to give authentic information concerning the "Initiated Knights and Brothers from Asia," would seem to provide the missing link between the East and the West, which has so long in vain been looked for by oriental scholars.

It was during her literary researches concerning Cagliostro—the famous mystic of the last century whose name though ridiculed by the majority, still inspires reverence in some hearts, dread in others—that Mrs. Cooper-Oakley discovered this little volume.

The anonymous author, himself one of the Order in question, gives the Statutes and Instructions of the "Brothers from Asia," some of which are reproduced by Mr. Bertram Keightley in a very excellent article in the June number of the *Lucifer* (now *The Theosophical Review*) and to which we are indebted for the few fragments of information we have been able to put together in this paper. The 1st article given runs thus:

"Every Brother of whatsoever religion, social status or system, is admissible to the order, provided he be a noble-thinking, right-living and true man of honour. This chiefly because the welfare and happiness of men, which is the only object of our system, cannot be dependent upon the religion in which a man is born, nor the social position in which he is brought up."

Another article of the Statutes of this Great Order lays down:—

"That the Order itself is nothing more than a brotherly union of all honourable and separated children of men, who are striving with one accord to achieve the perfecting of man in his natural condition, and the discovery of all healing things and natural secrets, towards the attaining whereof the order will also impart instruction to each man gratis, according to his individual nature."

The anonymous author imparts the further information that the truths in the keeping of the "Asiatic Brothers" must be older than Free Masonry itself, a comparatively modern organization and instituted by the Order of the "*Asiatic Brothers which dates back to the earliest antiquity*," the Mother Order of Asia consisting of seven Lodges.

The identity in object with that of our Theosophical Society is so striking that we give textually the 7th Article which the

author describes as "the contents of the Laws of the Asiatic Order."

"Art. 7. The chief contents of all laws are, however, honesty, brotherly love, loyalty, pity and compassion towards all in need, silence, self-denial, obedience, humility and modesty, prudence and watchfulness over heart and life, forgiveness of enemies, in short the highest possible perfecting of oneself in one's station and calling, whether as ruler or subject, master or servant, alien or citizen in the state, father or husband, brother or son, friend, companion or neighbour; in short every brother of our Order shall honour God, the king and the state, shall be a true friend of his brethren, a benefactor of humanity, a noble-minded seeker after truth—in one word, an honourable man in the fullest sense of the term."

"If" says Mr. Keightley "we compare this declaration with Madame Blavatsky's famous definition of true Theosophy, the identity of spirit and inspiration is more than striking, and leaves little room for doubt that in this curious little book Mrs. Cooper-Oakley has discovered one of the links which go to form the great chain that unites the direct action of the Great Lodge upon the world in centuries that are passed, with the present movement in which we have the privilege of sharing."

S. R.

THE THEOSOPHICAL MOVEMENT.

THOSE who regard the Theosophical movement as a mere sporadic upheaval, and the Theosophical Society in which it is partially incarnated as an isolated organization, entirely fail to grasp the situation, and omitting to trace the story of its past, they cannot realise the possibilities of its future, or the conditions of its present existence. A chip of the vine of Divine Wisdom was planted on our globe, in the mystical garden of Eden, when the earth was young. Of that vine every great religion has been a branch, every spiritual philosophy has been an offshoot; the same sap of spiritual wisdom has coursed through the veins in every branch and in every leaf, giving to each life and nourishment. The main stem of the vine is the great Brotherhood, the Lodge of Sages, profoundly versed in the Divine Wisdom, and from time to time a new presentment of a portion of that wisdom is formulated and is given to the world as a religion or as a philosophy.

This fact is familiar to every student of Theosophy, and he is accustomed to speak of the Lords of the White Face and the Lords of the Dark Face connected with Atlantis, and the struggle which shook a continent to pieces. He knows how Atlantean magic, spreading eastwards, gave its lore to China, and to the religion of Egypt the darker side of its deep learning; how, spreading westwards, it dominated the Americas, bequeathing its treasures of knowledge as heirlooms to the occult lodges yet existing on those continents, and leaving fragmentary arts to the diminishing races who are slowly passing away as North American Indians. Theosophy as known in Atlantis founded and ruled the Toltec empire, and spread a beneficent sociology over half a world; as the Brotherhood withdrew its outward rule, the religions and philosophies slowly deteriorated, and in the course of ages faded into mere ghost of their originals.

Familiar is the student also with the new departure that gave origin to the fifth race, when again a portion of pure Theosophy was taught by members of the Brotherhood to the first sub-race of Aryans. Many and beautiful were the branches that sprang from it—the six great schools of philosophy, the exoteric cult with its thinly veiled occultism, the immense and varied literature of ancient India. He knows how the strong vine sent out another branch into the Iranian land, and how it there grew and divided into many offshoots, with all the wisdom of Chaldæan, and the greater parts of Egyptian knowledge, as its fruit. He traces the growth of another branch in Greece, with its branchlets of philosophies and mysteries, springing from the pure Theosophy of Orpheus, of Pythagoras, of Plato. He sees the same Divine Wisdom again unveiled in India by the Buddha, and spreading southwards, eastwards and northwards, till its branches overshadowed all the further East. Later, the student recognises another appearance of the Brotherhood, where the Nazarene Prophet offers pure Theosophy to his own nation, only to be rejected and slain; but the branches spread forth once more, and Neo-Platonism, Gnosticism and primitive Christianity leaven the thoughts of the age. Yet again, humanity shows itself unready to learn the lessons of spiritual truth, and uprising ignorance cloaks the pure wisdom in superstition and narrow formulas. The branches of the vine spread over Europe, and Christian churches and philosophies enshrine parts of the Divine Wisdom. Messengers of the one ever-watchful and guiding Brotherhood appear from time to time,

bringing a fragment of truth, religious, philosophical or scientific. Averroes and Duns Scotus, a Kempis, and St. Francis, Paracelsus and Bruno, Boehme and Eckhartshausen, Swedenborg and St. Martin, lighten the darkness.

At length the time is ripe for another forward movement, and H. P. Blavatsky is the chosen messenger, with H. S. Olcott as colleague and co-worker. Again pure Theosophy is given out, and man having reached a critical time in his evolution, the triumph of intellect unilluminated by spirit, a new method is adopted, a new experiment tried. This time pure Theosophy shall have a vehicle of its own, with no exoteric religion as its outer shell; the attempt shall be made to present it to the world without founding a new faith or formulating its truths as dogmas. A Society shall be established as its vehicle, open to all who recognise the fundamental unity of mankind, and the original teachings shall be spread by any who accept and assimilate them in their essence, without demand for a narrow identity of form in their presentation.

The Theosophical Society is then the latest organisation for the carrying on of the work of the Brotherhood in the spiritual evolution of man. It bears the ancient marks, showing its birth-right and its mission. It was formed by agents of the Brotherhood, and is thus part of the original vine, a branch of the ancient stem. It has received its teachings directly from the Brotherhood, and is continuing thus to receive them. This unbroken connection is necessary for its life, for any branch broken off gradually withers, deprived of the circulating sap which comes from the trunk alone, the Brotherhood of Sages. This unity is the pledge of its life, and so long as it is maintained the Society cannot perish, "the gates of hell cannot prevail against it."

Every occultist recognises the importance of cycles, the existence of certain definite periods of time, which announce themselves in the lower worlds by troubles or by favourable conditions, as the case may be. These cycles are further marked by planetary combinations, which, seen occultly, are the forces of great spiritual Beings working in relation to each other, the planets of the physical plane being the lowest manifestations of these Beings, the magnetic and other forces that radiate from them being as definite as those that radiate from the physical body of a man. The "magnetic field" of such an entity is naturally immensely greater in area and in the energies playing over that area than the corresponding

magnetic field of so minute and feeble an organism as man, and the effects produced are proportionately great. H. P. Blavatsky often spoke of "the end of the present cycle," and put it somewhat vaguely at different times, as 1897, 1897-98, and "the end of the century." She would often speak of the importance of carrying the Theosophical Society through this period, of holding it together as an organic body through this critical time, of "keeping the link unbroken." So far this has been successfully done, despite the most desperate attempts to wreck it, and there are enough faithful and true hearts to hold together through the time that yet confronts us, and to land the Theosophical Society safely beyond the "end of the cycle," to carry on its beneficent work into the new period of time.

A study of the planetary conditions that prevail in 1897, 1898 and 1899, shows us why our honoured teacher spoke of these dates as she did, and we may as well look at the exact facts. On Nov. 24th, 1897, five "planets"—Saturn, Mars, Mercury, Sun and Moon—are grouped together in one sign of the Zodiac, Sagittarius. On Nov. 30th, 1898, the Sun, Mercury, Venus, Saturn and Herschel are grouped in Sagittarius. On Dec. 3rd, 1899, no less than seven are thus grouped in Sagittarius—the Sun, Moon, Mercury, Venus, Mars, Saturn, Herschel, and as an eighth, the Moon's node. These extraordinary conjunctions of the heavenly bodies, such as have not occurred, it is said, for five thousand years, completely justify H. P. B.'s warnings of troubles and the dates she gave. Mr. Geo. Wright, President of the Chicago Theosophical Society, who gave me at my request the above exact details, writes: "The remarkable feature is that from Nov. 1897 to Dec. 1899, the planets seem to group themselves together, culminating in the grand conjunction on Dec. 3rd, 1899. Hence the effects of the cycle close must be long drawn out." The world has already been showing the preliminary symptoms of disturbance, and India—the "sacred land" of the fifth race—reeling under plague, famine and earthquake, is receiving the full brunt of the torrent. Darker yet looms the future, and cyclonic storm-clouds lower on the horizon of the nations. Little wonder, in truth, that the conflict in higher regions should react down here, and that our loved Society should feel the tempests that are bursting forth on every side. Why should the fulfilment of predictions trouble us, however, or "adverse omens" cause us any despondency? Calm, firm and serene should be the hearts of all

Theosophists, for the strong hands that guide the destinies of the world are not strangers to us. "Let not your hearts be troubled," for you can see the blue beyond the storm-clouds, the peace beyond the storm.

In all that has been said there is nothing new : the long past through which Theosophy has lived, its manifold expressions, its custodians, the Brotherhood of Sages, its modern expression with the Theosophical Society as its vehicle, the dangers of the closing years of a cycle—all this is old and familiar enough to us all. But what is sadly lacking is the result which should be the outcome of this knowledge—the strong and strenuous devotion, the glad ungrudging service, the sense of the privilege of being connected with such a movement even in the pettiest capacity, the unswerving determination based on knowledge, the dignified serenity born of the sense of being a part of an endless life. This Society is the ark of spiritual truth, launched on the stormy waves that separate a continent of the past from a continent of the future ; our Noah—to borrow a Hebrew name—our Manu—to borrow a Hindu title—is the great Brotherhood, who launched the ark, and he abides in it with us as it breasts the tempest. Those who voyage in the ark carry over the precious treasures of the past as a gift to the future, they are the transmitters of the knowledge to the new cycle, they will start the new departure. To be the lowest scullion-boy in such a vessel would be a title of honour, to take a share in working it is a privilege beyond price. Often do I marvel as I glance over the members of the Theosophical Society, and note how comparatively few are they who realise the magnitude of the movement of which they are part, who feel the joy of being allowed to render service to such a cause.

Who sweeps a room as for Thy laws
Makes that and the action fine,

sang George Herbert, and truly to do anything for Theosophy, to speak for it, write for it, drudge for it, do the pettiest service for it, is to be enrolled among the privileged of the earth. To be able to give the whole life to it is the best karma that any individual can rejoice in ; to be able to throw into it life and fortune, every power of heart and head and hand, is the richest wage that can be paid to the soul. Every one who works for the Theosophical Society serves the great Brotherhood, and becomes a recruit in the vast army of pioneers that marches unbrokenly from the far-off past to the far-off future. If a soldier is proud of his flag, a patriot of his country, how

much greater the pride to be a recognised member of the Order that guides spiritual evolution and lifts the world upwards in its climbing to Divinity. Such is the title of honour conveyed by sharing in this work, and at the commencement of a new year of our magazine's life, I greet all companions everywhere with the ancient grip of brotherhood, clasping all hands that are working for Theosophy in every land, of every race.

ANNIE BESANT.

—*The Theosophical Review.*

STRAY THOUGHTS.

OUR thoughts run on from brain to brain producing similar thoughts therein. Good or bad, they fasten the responsibility on us. May we then think unselfish thoughts, and thus lighten the world's load ! Om !

Every thought of ours, good or bad, is a trial. Every day, nay every moment, we are progressing or retrograding without undergoing the trials of initiation. How easy would be our progress if we only realised this fact. For then instead of yielding to momentary whims we should be making rapid progress in one direction. To overcome these momentary whims is not difficult, yet nobody tries it, for none recognises its value. May they learn it, and may we teach them ! The blessings of the Masters are on such efforts, howsoever trivial they may look to others ! Om !

—*Prasnottara.*

IDENTITY AND NON-IDENTITY.

B UDDHA said "Our thinking is gone, but our thoughts continue. Reasoning ceases, but knowledge remains."

Said Kûtadanta : "How is that ? Is not reasoning and knowledge the same ?"

The Blessed One explained the distinction by an illustration : "It is as when a man wants, during the night, to send a letter, and, after having his clerk called, has a lamp lit, and gets the letter written. Then, when that has been put out the writing is still there. Thus does reasoning cease and knowledge remain ; and in the same way mental activity ceases, but experience, wisdom, and all the fruits of our acts endure."

Kûtadanta continued : "Tell me O Lord, pray tell me, where, if the samskâras are dissolved, is the identity of my self. If my thoughts are propagated and if my soul migrates, my thoughts cease to be *my* thoughts and my soul ceases to

be *my* soul. Give me an illustration, but pray, O Lord, tell me where is the identity of my self?"

Said the Blessed One: "Suppose a man were to light a lamp; burn the night through?"

"Yes, it might do so," was the reply.

"Now, is it the same flame that burns in the first watch of the night as in the second?"

Kûtadanta hesitated. He thought "yes, it is the same flame," but fearing the complications of a hidden meaning, and trying to be exact, he said: "No, it is not."

"Then" continued the Blessed One, "there are two flames one in the first watch and the other in the second watch."

"No, sir" said Kûtadanta. "In one sense it is not the same flame, but in another sense it is the same flame. It burns of the same kind of material, it emits the same kind of light, and it serves the same purpose."

"Very well," said BUDDHA, "and would you call those flames the same that have burned yesterday and are burning now in the same lamp, filled with the same kind of oil, illuminating the same room?"

"They may have been extinguished during the day," suggested Kûtadanta.

Said the Blessed One: "Suppose the flame of the first watch had been extinguished during the second watch, would you call it the same if it burns again in the third watch?"

Replied Kûtadanta: "In one sense it is a different flame, in another it is not."

The TATHAGATA asked again: "Has the time elapsed during the extinction of the flame anything to do with its identity or non-identity?"

"No sir," said the Brahman, "it has not. There is a difference and an identity, whether many years elapsed or only one second, and also whether the lamp has been extinguished in the meantime or not."

"Well, then, we agree that the flame of to-day is in a certain sense the same as the flame of yesterday and in another sense it is different at every moment. Moreover, the flames of the same kind, illuminating with equal power the same kind of rooms, are in a certain sense the same."

"Yes, sir," replied Kûtadanta.

The Blessed One continued: "Now suppose there is a man who feels like you, thinks like you, and acts like you, is he not the same man as you?"

"No, sir," interrupted Kûtadanta.

Said BUDDHA : "Dost thou deny that the same logic holds for thyself that holds good for the things of the world?"

Kûtadanta bethought himself and rejoined slowly : "No I do not. The same logic holds good universally ; but there is a peculiarity about myself which renders it altogether different from everything else and also from other selves. There may be another man who feels exactly like me, thinks like me and acts like me ; suppose even he had the same name and the same kind of possessions, he would not be myself."

"True, Kûtadanta," answered BUDDHA. "He would not be thyself. Now, tell me, is the person who goes to school one, and that same person when he has finished his schooling another ? Is it one who commits a crime, another who is punished by having his hands and feet cut off?"

"They are the same," was the reply.

"Then sameness is constituted by continuity only?" asked the TATHAGATA.

"Not only by continuity," said Kûtadanta, "but also and mainly by identity of character."

"Very well," concluded BUDDHA, "then you agree that persons can be the same, in the same sense as two flames of the same kind are called the same ; and thou must recognize that in this sense another man of the same character and product of the same karma is the same as thou."

"Well, I do," said the Brahman.

BUDDHA continued : "And in this same sense alone art thou the same to-day as yesterday. Thy nature is not constituted by the matter of which thy body consists, but by the forms of the body, of the sensations, of the thoughts. Thy soul is the combination of the samskâras. Wherever they are, thou art. Whithersoever they go, thy soul goes. Thus thou wilt recognise in a certain sense an identity of thy self, and in another sense thou wilt not. But he who does not recognise the identity should deny all identity, and should say that the questioner is no longer the same person as he who a minute after receives the answer. Now consider the continuation of thy personality, which is preserved in thy karma. Dost thou call it death and annihilation, or life and continued life?"

"I call it life and continued life," rejoined Kûtadanta, "for it is the continuation of my existence, but I do not care for that kind of continuation. All I care for is the continuation of self in the other sense, which makes of every man, whether identical with me or not, an altogether different person."

"Very well," said BUDDHA. "This is what thou desirest

and this is the cleaving to self. This is thy error, and it implicates thee into unnecessary anxieties and wrong-doing, into grief and cares of all kind. He who cleaves to self must pass through the endless migrations of death, he is constantly dying. For the nature of self is a perpetual death."

"How is that?" asked Kûtadanta.

"Where is thy self?" asked BUDDHA. And when Kûtadanta made no reply, he continued: "Thy self to which thou cleavest is a constant change. Years ago thou wast a small babe; then thou wast a boy; then a youth, and now thou art a man. Is there any identity of the babe and the man? There is an identity in a certain sense only. Indeed there is more identity between the flames of the first and the third watch, even though the lamp might have been extinguished during the second watch. Now which is the true self, that of yesterday, that of to-day, or that of to-morrow, for the preservation of which thou dost clamor?"

Kûtadanta was bewildered. "Lord of the world," he said, "I see my error, but I am confused still."

The TATHAGATA continued: "It is by a process of evolution that samskâras come to be. There is no samskâra which has sprung into being without a gradual becoming. Thy samskâras are the product of thy deeds in former existences. The combination of thy samskâras is thy soul. Wheresoever they are impressed thither thy soul migrates. In thy samskâras thou wilt continue to live and thou wilt reap in future existences the harvest sown now and in the past."

"Verily, O Lord," rejoined Kûtadanta, "this is no fair retribution. I cannot recognise the justice that others after me will reap what I am sowing now."

The Blessed One waited a moment and then replied. "Is all teaching in vain? Dost thou not understand that those others are thou thyself? Thou thyself wilt reap what thou sowest, not others."

"Think of a man who is ill bred and destitute, suffering from the wretchedness of his condition. As a boy he was slothful and indolent, and when he grew up he had not learned a craft to earn a living. Wouldst thou say, his misery is not the product of his own action, because the adult is no longer the same person as was the boy?"

"Verily, I say unto you: Not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou can'st escape the fruit of thy evil actions."

“At the same time thou art sure to receive the blessings of thy good actions.

“Him, who has been long travelling and who returns home in safety, the welcome of kinsfolk, friend, and acquaintances, awaits. So, the fruits of his good works bid welcome the man who has walked in the path of righteousness, when he passes over from the present life into the hereafter.”

Kûtadanta said : “I have faith in the glory and excellency of thy doctrines. My eye cannot as yet endure the light ; but now understand that there is no self, and the truth dawns upon me—sacrifices cannot save, and invocations are idle talk. But how shall I find the path to life everlasting ? I know all the Vedas by heart and have not found the truth.”

Said Buddha : “*Learning is a good thing ; but it availeth not. True wisdom can be acquired by practice only. Practise the truth that thy brother is the same as thou. Walk in the noble path of righteousness and thou wilt understand that while there is death in self, there is immortality in truth.*”

Said Kûtadanta : “Let me take my refuge in the Blessed One, in the Dharma, and in the Brotherhood. Accept me as thy disciple and let me partake of the bliss of immortality.”

—*The Gospel of Buddha.*

YAKYA SUDHA.

Being an Original Translation from the Sanskrit work, entitled *Yākya Sūtrā*, or *Bāla Bodhanā*, ascribed to Shankarā Chārya.

SEER AND SEEN.

THE form is seen, the eye is seer ; the mind is both seen and seer. The changing moods of mind are seen, but the witnessing Self, the seer, is never seen.

The eye, remaining one, beholds varying forms ; as, blue and yellow, coarse and fine, short and long ; and differences such as these.

The mind, remaining one, forms definite intentions, even while the character of the eye varies, as in blindness, dulness, or keen-sightedness ; and this holds also of hearing and touch.

The conscious Self, remaining one, shines on all the moods of mind : on desire, determination, doubt, faith, unfaith, firmness and the lack of it, shame, insight, fear, and such as these.

This conscious Self rises not, nor has its setting, nor does it come to wax or wane ; unhelped, it shines itself, and illumines others also.

[5.]

THE PERSONAL IDEA.

This illumining comes when the ray of consciousness enters the thinking mind ; and the thinking mind itself is of two-fold nature. The one part of it is the personal idea ; the other part is mental action.

The ray of consciousness and the personal idea are blended together, like the heat and the hot iron ball. As the personal idea identifies itself with the body, it brings that also a sense of consciousness.

The personal idea is blended with the ray of consciousness, the body, and the witnessing Self, respectively,—through the action of innate necessity, of works, and of delusion.

Since the two are bound up together, the innate blending of the personal idea with the ray of consciousness never ceases ; but its blending with the body ceases, when the works wear out ; and with the witnessing Self, through illumination.

When the personal idea melts away in deep sleep, the body also loses its sense of consciousness. The personal idea is only half expanded in dream, while in waking it is complete.

[10.]

The power of mental action, when the ray of consciousness has entered into union with it, builds up mind-images in the dream-state ; and external objects, in the waking state.

The personal form, thus brought into being by the personal idea and mental action, is of itself quite lifeless. It appears in the three modes of consciousness ; it is born, and so also dies.

THE POWERS OF GLAMOR.

For the world-glamor has two powers,—extension and limitation, or enveloping. The power of extension brings into manifestation the whole world, from the personal form to the universal cosmos.

This manifesting is an attributing of name and form to the Reality—which is Being, Consciousness, Bliss, the Eternal—it is like foam on the water.

The inner division between the seer and the seen, and the outer division between the Eternal and the world, are con-

cealed by the other power, limitation ; and this also is the cause of the cycle of birth and death.

[15.]

The light of the witnessing Self is united with the personal form ; from this entering in of the ray of consciousness arises the habitual life,—the ordinary self.

The isolated existence of the ordinary self is attributed to the witnessing Self, and appears to belong to it ; but when the power of limitation is destroyed, and the difference appears, the sense of isolation in the Self vanishes away.

It is the same power which conceals the difference between the Eternal and the visible world ; and, by its power, the Eternal appears subject to change.

But when this power of limitation is destroyed, the difference between the Eternal and the visible world becomes clear ; change belongs to the visible world, and by no means to the Eternal.

The five elements of existence are these ; being, shining, enjoying, form and name ; the three first belong to the nature of the Eternal ; the last two, the nature of the visible world.

[20.]

In the elements,—ether, air, fire, water, earth ; in creatures—gods, animals, and men—Being, Consciousness, Bliss are undivided ; the division is only of name and form.

SIX STEPS OF SOUL VISION.

Therefore setting aside this division through name and form, and concentrating himself on Being, Consciousness, Bliss, which are undivided, let him follow after soul-vision perpetually, first inwardly in the heart, and then in outward things also.

Soul-vision is either fluctuating or unwavering ; this is its two-fold division in the heart. Fluctuating soul-vision is again two-fold: it may consist either in things seen or heard.

This is the fluctuating soul-vision which consists in things seen : a meditating on consciousness as being merely the witness of the desires and passions that fill the mind.

This is the fluctuating soul-vision which consists in things heard : the constant thought that “ I am the self, which is unattached, Being, Consciousness, Bliss, self-shining, secondless.”

[25.]

The forgetting of all images and words, through entering

into the bliss of direct experience,—this is unwavering soul-vision, like a lamp set in a windless place.

Then, corresponding to the first, there is the soul-vision which strips off name and form from the element of pure Being, in everything whatever ; now accomplished outwardly, as it was before, in the heart.

And, corresponding to the second is the soul-vision which consists in the unbroken thought, that the Real is a single undivided Essence, whose character is Being, Consciousness, Bliss.

Corresponding to the former third, is that steady being, is the tasting of this Essence for oneself. Let him fill the time by following out these, the six stages of soul-vision.

When the false conceit, that the body is the Self, falls away ; when the Self Supreme is known ; then, whithersoever the mind is directed, there will the powers of soul-vision arise.

[30.]

The knot of the heart is loosed ; all doubts are cut ; all bondage to works wither away,—when That is known, which is the first and the last.

THE THREE SELVES.

The individual self appears in three degrees : as a limitation of the Self ; as a ray of the conscious Self ; and, thirdly, as the self imagined in dreams. The first alone is real.

For the limitation in the individual self is a mere imagination ; and that which is supposed to be limited is the Reality. The idea of isolation in the individual self is only an error ; but its identity with the Eternal is its real nature.

And that song they sang of "That thou art" is for the first of these three selves alone ; it only is one with the perfect Eternal, not the other selves.

The power of world-glamor, existing in the Eternal, has two potencies : extension and limitation. Through the power of limitation, Glamor hides the undivided nature of the Eternal, and so builds up the images of the individual self and the world.

[35.]

The individual self which comes into being when the ray of consciousness enters the thinking mind, is the self that gains experience and performs works. The whole world, with all its elements and beings, is the object of its experience.

These two, the individual self and its world, were before time began ; they last till Freedom comes, making up our habitual life. Hence they are called the habitual self and world.

In this ray of consciousness, the dream-power exists, with its two potencies of extension and limitation. Through the power of limitation, it hides the former self and world, and so builds up a new self and a new world.

As this new self and world are real only so long as there appearance lasts, they are called the imaginary self and the imaginary world. For, when one has awakened from the dream, the dream existence never comes back again.

The imaginary self believes its imaginary world to be real ; but the habitual self knows that world to be only mythical, as also is the imaginary self.

The habitual self looks on its habitual world as real ; but the real Self knows that the habitual world is only mythical, as also is the habitual self.

The real Self knows its real oneness with the Eternal ; it sees nothing but the Eternal, yet sees that what seemed the unreal is also the Self.

FREEDOM AND FINAL PEACE.

As the sweetness, the flowing, and the coldness, that are the characteristics of the water, reappear in the wave, and so in the foam that crests the wave ;

So, verily, the Being, Consciousness, and Bliss of the witnessing Self enter into the habitual self that is bound up with it ; and, by the door of the habitual self, enter into the imaginary self also.

But when the foam melts away, its flowing, sweetness, coldness, all sink back into the wave ; and when the wave itself comes to rest, they sink back to the sea.

When the imaginary self melts away, its Being, Consciousness, Bliss sink back into the habitual self ; and, when the the habitual self comes to rest, they return to the Self supreme, the witness of all.

CHARLES JOHNSTONE.

EVOLUTION AND REINCARNATION.

“THE spark hangs from the flame by the finest thread of Fohat. It journeys through the Seven Worlds of Mâyâ.

“It stops in the First, and is a Metal and a Stone ; it passes into the Second, and behold—a Plant ; the Plant whirls through seven changs and becomes a Sacred Animal.

From the combined attributes of these, Manu, the Thinker is formed.” From the Stanzas of Dzyan, (S. D. Vol. I, p. 66.)

The Book of Dzyan, from which this extract is taken and quoted in *The Secret Doctrine*, is said to be the oldest book in existence. I do not know its exact age, but from what I learned I would have no difficulty in believing that it has existed about 1,000,000 years. It is said to be an esoteric work and is seen only by the initiated. If my guess at its age is near the truth, it will be seen that the idea of evolution is not a new one. There is a widespread impression that it originated with Charles Darwin, but nothing could be further from the truth.

In his introduction to the “Descent of Man” Darwin himself says : “The conclusion that man is the co-descendant with other species of some ancient, lower and extinct form is not in any degree new. Lamarck long ago came to the same conclusion.” Lamarck was supported by Goethe and others of his time. In one form or another it has been taught by Aristotle, Anaxagoras, Plato, and indeed all the great sages of the past, and it is common to all the great religions of the world. In short, the idea of evolution is universal both in time and space, wherever the intelligence of man has been active. It was during the so-called medieval or dark ages of Europe when ecclesiasticism held sway, and endeavoured to make its permanency secure by interdicting thought to all but the priestcraft, and, as the faculties of that craft were ill adapted for that function, thought almost became a thing of the past, and the learning of the preceding ages was so forgotten that the very idea of evolution was buried deep in the ruins of the acquired knowledge and wisdom of our earlier ancestors.

The distinctive feature of Darwinism is, that natural selection or the survival of the fittest in the struggle for existence operating in conjunction with the inherent tendency in nature to variations of structure and function, are factors in organic evolution, especially in regard to the origin of species. To account for the origin of species was held by Cuvier and others to be the chief defect of the Lamarckian theory. This want,

in the opinion of nearly every Scientist of note, Darwin's theory supplied. This is why Darwin's name has become so closely identified with the evolution as a whole.

What the Scientists of the present day have been endeavouring to do was to prove that evolution was a fact. This they have now accomplished, and hereafter Scientific thought must be directed towards the investigation of the *modus operandi* of evolution. Those who are acquainted with the evolutionary ideas of antiquity will have no difficulty in predicting the result. That the ancients had arrived at the truth, no one who has studied their doctrines and methods of investigation will doubt. If Scientific endeavour is honestly directed towards discovering the truth, it will ultimately reach it. Truth being the same in all ages and in all places, Science will arrive, sooner or later, where the ancients were.

Some may think that Science has already given much time and attention to the *modus operandi* of evolution. Certainly, many vague generalities about heredity, the transmission of acquired aptitudes, cellular transmission, etc., are brandished in the air with great flourish, but nearly all that has been said and written upon these subjects has been intended to prove that evolution is a fact. Who inherits? What transmits? and Who receives? are questions that have been almost wholly untouched, except by the unorthodox.

In Sec. 145 of "First Principles," Herbert Spencer has given his definition of evolution. He says, "Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite incoherent homogeneity to definite coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."

This was thought by Mr. Kirkman to be a little hazy, and he endeavoured to make it clearer by the following transformation. "Evolution is a change from a no-howish, untalkaboutable, not-all-alikeness, to a somehowish and in general talkaboutable not-all-alikeness by continuous something-else-ifications and stick-togetherations." Some may think that this does not throw much light upon the subject, and they may even go so far as to doubt the sincerity of Mr. Kirkman's intentions. But we will not inquire into motives.

Be this as it may, most will admit that this definition of Spencer's fairly describes the phenomena of evolution, but no one has ever been so stupid as to believe that it is the phenomena which evolve. Everyone can see that this would

be the very climax of absurdity. But here is a definition of evolution, which is said to be the most abstruse ever given to the world, yet no mention of anything but phenomena is made. Clearly, then, it can have no bearing on the questions, What evolves? and, How does it evolve? It may have some relation to the question, Is evolution a fact?

There can be no manifestation without the trinity, Consciousness, Substance and Force. Let consciousness be followed downward from its greatest complexity to its least complexity and all manifested forms would be included.

This to most of us, would mean to commence at the consciousness of a Shakspeare or a Blavatsky according to the complexity of the consciousness that is in us.

As we go downward though the varying degrees of human consciousness, we find that it merges gradually with the animal consciousness; the animal consciousness blends indistinguishably into vegetable consciousness, the vegetable consciousness sinks imperceptibly into the mineral, and finally we reach the least complex aspect of crystal consciousness.

From the highest to the lowest, the descent is gradual. Nowhere is there a break or change sufficiently perceptible for one to draw a line and say consciousness ends here. Consciousness, in varying degrees of complexity, exists in every manifested form. How could it be otherwise? Form and motion are but the expression or phenomena of consciousness, soul, noumenon, or whatever it may be called. Consciousness, as it seeks to express itself through force and substance, presents the phenomena of form and motion and becomes more and more complex, or evolves. Consciousness is that which does evolve.

WM. SCOTT.

—*The Lamp.*

(*To be continued*).

Notes and News.

Miss Lilian Edger's University career appears to have been most brilliant. In fact each fresh account we receive strengthens our growing conviction that we are most fortunate, in having this exceptionally talented Lady as our visitor and lecturer at the forth-coming convention. In 1878 she won the Junior Scholarship (Mathematics, Latin, History, English and French); a Senior Scholarship (Mathematics) in 1879; another one (English) in 1880; graduated B. A. in 1880 and M. A. in Arts with honours (Latin, and English Literature) in 1881.

With such a remarkable record of University successes as that won by Miss Edger we naturally look with special interest to the subjects on which she is to lecture at the convention at Adyar this December. They, are as follows. Theosophy Applied (1) In the State (2) In Society (3) In the Home (4) In Religion. Four worthy topics indeed, which no doubt will receive worthy treatment at the hand of the accomplished lecturer. Commenting on the above subjects the Theosophist truly remarks "We have been talking Theosophy too much and acting it too little, all these years; making it too much an intellectual concept, and too little a guide in life."

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We are glad to see too that Miss Edger is prepared to spend a portion of her Indian visit in accepting invitations to visit other Lodges. Like the "mango rains" she comes after the drought, caused by Mrs. Besant's long absence. Colonel Olcott will give her a Reception at Adyar on December 17th, invitations to which will be circulated in due course.

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The Satya Mitra announces that 'The Râhnumâi Mazdyasni Sabha' (Society for the Guidance of Mazdyasni Religion) has offered a prize to be given by Mr. K. R. Kama for an "Imitation of Zoroaster" on the lines of Mr. Bowden's *Imitation of Buddha*, which should contain, for each day of the Zoroastrian calendar, passages from the teachings of the Iranian Prophet suited to the names of the presiding angel of the day. The selections to be made, should be in the original Avesta language on one page, with their translations in Gujarati on the opposite page. The essay should be forwarded to the Honorary Secretary of the Sabha by the end of March next.

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We are glad to see that Brother Richardson's lecture to the Parsee community on the Philosophy of Fire to which we referred in our last number, has met with the approval of the Gujarâti daily and weekly papers, one of which observes that Dr. Richardson's lecture has left a profound impression on the minds of his hearers, and recommends that it should be translated into Gujarâti and freely distributed among the Parsee community.

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A Parsee brother writing from Bushire, Persia, says that he has been trying for the last four years to spread among the Persians the twin Theosophic teachings of Karma and Reincarnation, and he hopes that his efforts will bear good fruit in time. He intends to have a poem written on these subjects in Persian and to publish it. He has ready on hand Persian translations of the first four Theosophical Manuals, and hopes

to publish them also. Our Brother has a natural taste for archæology and he has resolved to visit Bakhtiari and Malmir both of which are rich in archæological remains. About Bakhtiari, Mr. Curzon has stated that there is no site in Persia more likely to repay thorough exploration and copying of inscription, as archæologists have not as yet had a fair chance of exploring this region.

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Death is announced of Mr. Edward Maitland the well-known colleague of the late Dr. Anna Kingsford and joint author with her of the celebrated work. "*The Perfect Way or the Finding of Christ.*" Thus the two most prominent exponents of Christian mysticism have passed away within short intervals, but not until they had both fulfilled the mission which they believed they were appointed to carry out, by higher agencies.

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Some interesting facts connected with the African language have recently been published in a letter to *Nature*, in which the writer M. H. Kingsley while endeavouring to group the underlying ideas and methods of the Witch-doctors of Okiyon, found that the word *Woka* represented at least three sets of ideas all bearing on the relationship of matter to Spirit. The writer believes that this is the case with all Secret Society words, *viz.*—that they are words the full meaning of which is only known to the initiated, the ordinary freeman or woman passing through the course of Secret Society instruction would only learn the signification of a single set of them, the full meaning of the *strong* words being only known to the few men at the head of the Society. Appalled at the thought that some strange unworked-at and figurative *thing* lay behind the whole of that language, the writer cries for some great Max Muller to arise and put everything straight!! The African Fetich is described as the policeman of the market, goods being left unguarded but in perfect safety if presided over by a charm or image of the ruling deity. Thus these savage tribes have at any rate one virtue which civilization has deprived us of, *viz.*, a practical belief in the Religion they profess.

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The Light of the East very wisely remarks that great caution should be observed in making astrological predictions as much depends on the experience of the astrologer.—Like music and medicine proficiency in astrology is the result of long experience and a certain amount of talent should also be brought into play. There is no doubt such a thing as a *genius* in astrology, but a genuine astrologer is a very rare thing now-a-days.

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It now seems to be satisfactorily proved that telegraphic communication by means of the Marconi Electrical Waves can be carried on through a

distance of nine miles without the use of wires. This seems to be the maximum distance yet reached. But Prof. Graham Bell, who had been making experiments on the banks of the Bristol Channel, evidently does not intend this to be the final limit, for he is reported to have said that even Mars and other planets may be communicated with in the future; but then there comes that dreadful *if*—if there is any one living there, and if the inhabitant have the right kind of apparatus to enable them to receive our messages. However this may be there seems to be no doubt that this marvellous discovery will soon be as common place a method for communication as the telephone and telegraph.

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The following lectures were delivered in our Lodge during last month. In English—Bro. Dinsha D. Writer—"World as a Mirror of Eternity;" Bro. B. A. Sahsrabudhe—"Principles of Religion explained by the help of Phrenology"; Bro. R. P. Kāmat—"The Pilgrim's Progress"; Bro. D. D. Jasāvāla "Prenatal Culture." In Gujarāṭi—Dr. P. N. Pāvri—"Duties of Man."

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The Theosophical Review has given notice to reduce its annual subscription from the commencement of current volume (XXI) from 17 s. 6 d. to 12 shillings, and the price for each copy from 1 s. 6 d. to 1 shilling. This will be a welcome change to all Theosophists and others interested in the movement.

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Mrs. Besant's long-promised book *The Ancient Wisdom* has at last come out. It contains an outline of Theosophical teachings relating to the Physical, Astral, Kamloik, Mental, Devachanic, Buddhic and Nirvānic planes. The other subjects treated of are, Reincarnation, Karma the Law of Sacrifice, Man's Ascent and Building of the Kosmos. It is a complete text-book of Theosophy and all Theosophists will hail with delight this new accession to their armory in battling against the forces of materialism, superstition and dogmatism, and it should therefore be in the hands of every one of them. The price of the book is 5 shillings.

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THE PILGRIM'S PROGRESS.

A lecture delivered by Bro: Rámchandra P. Kámat before the Blavatsky Lodge, T. S. Bombay, Nov. 21st 1897.

THE subject matter for our discourse to-day is "The Pilgrim's Progress." First let us see what are the attributes of the Pilgrim?

We all know that a devotee goes to Benares to pay his homage to Shiva, to purify himself from his sins, and get himself emancipated from this *sansár*. Having performed these duties he returns and gives us all the information he is able to express in words; he is called a Pilgrim. But the true Pilgrim is he who goes in search of Divine Wisdom and having found it returns to give that Divine Wisdom to those who ask for it.

This Divine Wisdom is Theosophy, and one who goes in search of Theosophy for the purpose of getting it, not for himself only, but for the benefit of all, is a Theosophist.

The clearer the view a man has as to what constitutes a Theosophist the better it is for his progress in Theosophy. But you need not be surprised, when I say that many of us who are in the Theosophical Society, are as ignorant about this true Pilgrim as those who are not members.

We as ordinary men are not in the habit of reading between the lines, nor do we ever peep behind the words, much less do we look within the words, but too often are satisfied by what we find on the surface, hence we miss the spirit of what we read. Thus through ignorance, whether we be outsiders

or fellows, we are to a certain extent put back, and fail to take advantage of the circumstances through which we pass, or those which are thrown in our way.

Let us therefore clearly understand as to who is a Theosophist. The Theosophist is he who knows Divine Wisdom and gives the benefit of his knowledge to one and all. But when you find us using such expressions as "we theosophists should do it" it does not mean that we are actually theosophists, but it only means that we endeavour to follow in the footsteps of those "Great Souls" (Mahâtmas) who are true Theosophists and who are often called Adepts.

To become a fellow of the Theosophical Society is very easy. You have only to fill up the prescribed form with due recommendation and you get your diploma by paying Rs. 10 showing that you are a full blown F.T.S. If you are moral and philanthropic, you become as it is generally called a theosophist. But to become a true Theosophist is a very different thing. Although the path to Adeptship is very difficult and as sharp as the edge of a sword, it is your wisest course to aim to become a true Theosophist, whether you are a F. T. S. or not matters very little, because he who aspires in this direction learns the *science* of Theosophy which teaches him that which is behind the veil. He learns therefrom his true position in this world. And as he learns he acts ; or rather the knowledge he gains forces him to act in the right direction. He becomes a pillar to which any one can look for support. He becomes a friend of all but foe of none. In fact he sacrifices his self for the self of all. Let us therefore trace the footsteps of such a pilgrim that we may follow him to his home.

Those who believe that in this perishable, changeable, impermanent, tabernacle, there is something which is permanent, unchangeable and imperishable, to them my remarks may be of some use ; to others of course it is humbug and nonsense.

First picture man as tied down by the three *gunâs*. His permanent portion is Âtmâ, Buddhi, and Mânas. His impermanent portions are Kâma, Prâna, Linga (Etheric Double) and Sthula (Physical Body). Those are the seven steps which Âtmâ—encased in this tabernacle—will have to take before he reaches his true home—the Parabrahman.

Now there are four roads along which the pilgrim may progress in order to reach that state of consciousness which is called Parabrahman. Some go by the Karma-Mârگا, some by Bhakti-Mârگا, others by Gnyâna-Mârگا, and very few by the Paramârth-Mârگا. This Paramârth-Mârگا is the most dif-

ficult, but at the same time the shortest, the safest, and the surest way to reach that home. Choose any road you like you have to go step by step; and also choose any road you like you have ultimately to come to the Paramārth-Mārga ere your journey is ended. But the same truth has been differently expressed, by different writers on occultism to suit the mental capacities of people among whom they worked.

I have not chosen any particular Mārga *i.e.*, road of Âtmic evolution; what I mean to lay before you to-day is only a general outline of the evolution of Âtmâ. It is in fact only a bird's eye view, so to say, of the process through which Âtmâ becomes Paramâtmâ, or man becomes a god. Now let us trace the footsteps of our Pilgrim.

On reference to the work of the travellers—*i. e.*, Adepts, or Sâdhus, who go up and down the Paramārth-Mārga at their will—we find that seven steps must be taken before Paramâtmâ is reached. But before a pilgrim takes his first step, he finds that he cannot move. He tries to find out the cause of it and he realizes that he is tied down. That he is a

BADHA.

At the outset he finds that all his learning only leads him to a certain point, and no further; his passions assail him; he tries to live happily but his endeavours in that direction do not succeed; circumstances crop up over which he thinks he has no control; some one dear to him dies of a disease in spite of the best medical aid, while among his neighbours another person recovers of the same disease, although living in the most un-hygienic condition and in a weaker state of health. He finds that the something which made the eyes shine with lustre and the body warm when it goes away, leaves the eyes glassy and the body a cold corpse. What is that "something"? He does not know. He tries to think of the state he will have to go through after death, and finds that he knows nothing about it. In other words he finds that he is ignorant regarding his very self for the preservation of which all his energies are devoted.

This is called Avidyâ, the Hall of Ignorance. He finds that he is tied down by it, a captive in this Hall. To free himself from it, he begins to take in knowledge; he begins to educate himself; he goes to the place where these things about self and non-self are studied. He inquires as to the nature of the teaching given. Then enters as a hearer but refrains from argument. He then thinks seriously and con-

secutively on what he has heard and having assimilated it, he sees before him ignorance in its full reality. He must conquer it or remain a captive in the Hall of Ignorance. He is ready for the fight, and now sees the phenomenal or objective world in its full nakedness, and therefore makes every effort in his power to gain self-knowledge. This upheaval of the heart for liberation is the first step—and he becomes a

MÛMUKSHU.

As Mûmûkshu he begins to read for himself the works of the travellers (those Great Souls) in which the subject of self and non-self is treated. Therein he finds that ere he gets knowledge he must have balance of mind and faith in his teacher. He must work for humanity without any attachment whatever to results. He must practice control of thought and control of conduct. He must practice tolerance and endurance. He must have indifference to transitory objects and must practise right discrimination.

He also finds that he must practise concentration without which it is an impossibility to practise the following two precepts publicly laid down by all earnest and true religionists, *viz.*, *contemplation* and “*one’s own turning backwards.*” This going backward is very clearly expressed, though in very veiled language, in a sentence which every Hindu will recall if he has ever gone to the temple and listened carefully to the preaching. The sentence is “उलट उलट माचारा घ्राण्या फीर गोते खासी.” *i. e.*, “Turn backward and backward my man, thou art tossed about.”

The professional preachers in the Hindu temple will tell you that this sentence means, that a man must not do anything in the world, that he should leave it, and go to different holy places, and spend his time in Bhakti. This Bhakti means in the present day the repetition of the name of any or many out of the thirty-three crores of Gods, and worshipping some image in the presence of the so-called Brahmin; but it matters very little to them where the *mind* of the devotee be.

Going backward step by step consciously to the very fountain whence he had started and so realizing the idea expressed by Patanjali in his Yoga Sûtra, all this is so to say before his very eyes, but the preacher himself being spiritually blind and deaf, cannot be expected to teach his brethren who are also blind and deaf like himself. The consequence is, that notwithstanding the treasure we have in our hands, with full power to make use of it, whenever we want it, we yet remain in a state of spiritual starvation.

This our Mûmukshû sees very plainly and endeavours to follow the spirit rather than the letter of his scriptures. His work as Mûmukshû consists in making ready certain implements which will enable him to find out and realize the Truth which he as yet but dimly perceives afar off; and when he is ready, he takes a second step; he becomes a

SÂDHAKA.

That is to say, he now begins to verify by ocular demonstration everything he has learnt as Mûmukshû. His business now is to go consciously into the other planes of beings, and from those planes, he views this panorama of the world, and learns, with all the powers that are concomitant with this extension of consciousness, the seven-veiled Truth. Here he is directly assisted by those who have gone before him on the Path. It is not however necessary that the helpers should be seen by him, though more often than not, he both sees and feels them.

Every one of such helpers belongs to the Sanghá (Brotherhood). They help him by information and experiment as to the way by which the Truth can be realized. Here he learns something which as Mûmukshû he could never have learnt. He gains powers. But as yet he cannot bring them down into the physical plane, and even if he is allowed to do so, he is strictly debarred from making any use of them in the lower world, simply because even now he is but in the Hall of Learning.

This state is still an illusion. And what do you think he finds there. The *Voice of the Silence* says "In it thy Soul will find the blossoms of life, but under every flower a serpent coiled."

In this state of consciousness the Captive, our Pilgrim, is not freed from Karmic chains; only having gained more power, and greater knowledge, *he does his duty with more care*. He knows and acts with nature, and never against it. He realizes now the true value of thought. Having finished his work here, he takes the third step and becomes a

SIDDEHÂ.

That is he is ready now for initiation. Here he is put to the most severe test possible. Our Pilgrim is trying to leave the region of the false, the "Great Illusion" and wants to enter the region of the Truth. On the one hand the denizens

of Illusions pull him down lest he becomes a deserter from their ranks ; on the other the Sons of the Flame pull him up. But the Sons of the Flame though all powerful, will be of no avail to our Pilgrim if he heeds the "Sweet-tongued voices of Illusion" And this is the most severe trial that you can conceive of ; but he succeeds, "the wise one" does not heed the sweet-tongued voices of Illusion—he is pulled up. He has, completed his work as Siddha. And now leaving the Hall of Learning he completes his probationary Path. He is initiated. He enters now the Hall of Wisdom to become a disciple. This is his fourth step termed—

SALOKATÂ.

In this state of consciousness he may or may not see the Guru and is now in the outer Court of the Temple. Here he gets the child state described in the *Voice of the Silence*. And he hears that thrice blessed sound which is the precursor of the dawn of that true and imperishable wisdom for which that Holy One left his kingdom, his wife, his child, his comfort, and sat under the perishable tree, uncared for, isolated, hungry, in company of ferocious animals and evil beings, tempted on all sides by the hosts of the Tempter, in full view of that unerring, merciless disintegrator—death, and having heard that Sound which is the Soundless Sound, became the receiver of that Wisdom and returned to us for our salvation at the sacrifice of his undifferentiated, glorious consciousness.

That sound is the Anahat Shabda, and that thrice blessed personage is the Bhagawan Gautam-Budha. This Anahat Shabda is received by our Pilgrim as said above in the Outer Court of the Temple, exoterically symbolized as Sabhâ-Mandapa in our Hindu Temples. This state of consciousness as I take it is termed in our Vedantic books as Salokatâ Mukti—i. e., "being in the same region with those people."

This Salokatâ is generally understood to be one of the four Muktis i. e., one of the four kinds of Salvations ; it is here that the use of that sound is taught. This sound is the *Bija Sound*. Now Mantrams owe their efficacy and value on the letters which are supposed to produce sound akin to this sound, and are called *Bija* letters. If any Mantram is repeated any number of times as it is given in the books, it will have not the slightest effect in this physical plane, even if repeated with devotion, it will have a very feeble effect in the mental plane, and therefore Mantrams are falsely judged and looked on as the outcome of demented childish brains.

The Mantrams are ineffective because they are incomplete in *Bija* letters. We should be thankful to the authors of these Mantrams for not giving out the *Bijas* promiscuously, because they are the buttons of that electric battery known under the name of Kundalini. Press the positive or the negative button and the fohatic power begins to work. These buttons are known in the technical language as the *Tikshna Bijas* i. e. harsh *Bijas*, and *Soumya Bijas* i. e. soft, melodious, harmonious *Bijas*. As the electric force can only be manifested by the combination of certain two substances, tangible or intangible to our physical eyes, so also the Mantram can only be made effective by the combination of certain *Bijas*.

Finding out the *Bijas* and other accessories necessary for the completion of the Mantram is technically called the "Sampūti" of the Mantram. Unless this is done the Mantram will be ineffective.

These *Bijas* have again their own *Bijas*, and it is these which our Pilgrim learns in this state of his consciousness. This is the beginning of the true initiation. He is no more on the probationary path, he is accepted and taught. But even here as in the former states of consciousness, the teacher may be only felt by the Pilgrim. Having finished his work here he takes another step which is the fifth in the sequential order. He enters the Inner Court, the place between the Garbhakūḍi i. e. the place of conception (the womb) and the Sabhā-Mandapa i. e., the Outer Court symbolical of the state of consciousness called the second Mukti, or

SAMIPATĀ

(i. e. coming near) Mukti. Here the Teacher is seen, he is also felt. Now they are face to face. The Teacher, the Silent Watcher, the Māhā-Guru, is within the Garbhakūḍi and the Pilgrim is outside the threshold. The Teacher advises him in the following strain "Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy soul-sight a dark shadow they should cast."

The Pilgrim does it. He peeps intently into the Garbhakūḍi and finds absolute darkness. Now and then a flash is seen from the single lamp in the room, he asks the Teacher as to what is there in front of him. The Teacher instead of answering him questions as to what he has in his hands, the Pilgrim answers—Puja—the offerings to the Deity.

The Teacher takes from him the offerings containing twisted string (Wāta), flowers, camphor and incense, and puts the

twisted string into the lamp that is burning near the Deity. This of course creates more light in the room so that he now sees the Deity in the form of a vase, and loses himself in the idea. He is now in Dhāraṇa—a state of intense concentration. Having finished his work in this state of consciousness, he takes another step and enters into another state of consciousness termed


SWARUPATĀ.

This literally means taking the same rūpa or form of the ideal. Here the Pilgrim obtains the permission of the Teacher to enter the Garbhakūṭi and crossing the threshold, sits in front of the Deity and performs the Puja. This is the sixth step. The Teacher instructs him how to do it. The twisted string represents the three *gunās*—Satwa, Raja, and Tama, twisted into one. These *gunās* are burnt up in the lamp of knowledge. The flowers—the virtues termed in the *Voice of the Silence*—the Golden Keys, are offered at the foot of the Deity.

The names of these flowers are “Dāna *i. e.*, charity and love immortal ; Shila, *i. e.* harmony in words and acts, counterbalancing the cause and effect and leaving no further room for Karmic action ; Kṣānti *i. e.* patience sweet that naught can ruffle ; Vairāgya *i. e.* indifference to pleasure and pain, illusion conquered, truth alone perceived ; Virya *i. e.*, the dauntless energy that fights its way to the supernal truth, out of the mire of lies terrestrial ; Dhyāna *i. e.*, the quality which leads the Nārjōl (the saint) towards the realm of Sat eternal and its ceaseless contemplation ; and Prājnyā *i. e.*, quality which makes of a man a god, creating him a Bodhisatwa, son of the Dhyānis.

Having offered these he burns the incense *i. e.*, Ahama-Buddhi (I-am-ness). Then he lights the Camphor ; for as it is perfectly white internally and externally, has the same intensity of smell within and without, and any particle of it burns whether you take it from inside or outside, so our pilgrim has become pure throughout, by his own efforts, the road alone being indicated by the teacher. He is now Shuddha Satwa (pure of pure). This even, this camphor, this purity, he burns and offers at the feet of the Deity.

All this he does at the bidding of the Teacher, and then with hands closed the Pilgrim implores the Teacher for his grace. The Teacher does not grace him with long life, one thousand children, fifty crores of rupees and kingdoms and elephants. He has left all those hypocritical tricks to the

deserters. What he does grace him with is that which when possessed becomes his for ever. He gives him the "Law of Laws—Eternal Harmony—Alaya's SELF." He points at the Vase in the front of the Pilgrim and says "Within there burns the steady Golden Fire, the Flame that radiates from Âtmâ. Thou art that vase." The Pilgrim meditates on that vase and becomes that vase himself. This vase is  and our Pilgrim gets the form symbolized by Aum.

It is said that even when one attains Swarupatâ (the same form) he is not emancipated. What I understand this to mean is that although the Pilgrim has become three in one and understands the mystery of the A. U. M., yet he has still to master the mystery of the Ardha-Mâtrâ, only when you know *that* you know *all*. This science is called Mahâ-Bija-Vidya. This trinity in unity is what is called Dhyân the right precursor of Samâdhi.

Having finished his work in this state of consciousness, the Pilgrim says to the Teacher "Upâdhyâ, I thirst for Wisdom. Thy servant here is ready for thy guidance." And the Upâdhyâ addresses him in the following words. "Now bend thy head and listen well O Bodhisatva—Compassion speaks and saith "can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" Now thou hast heard which was said" and then gives him the grace "Thou shalt attain the seventh step and cross the gate of final knowledge, but only to wed woe—if thou would be Tathâgata, follow upon thy predecessor's steps, remain unselfish till the endless end. Thou art enlightened—Choose thy way." And now the Upâdhyâ, the Maha-Guru, the Silent Watcher, the Nârâyen gives him the *Maha-Bija*. And lo! he is nowhere and everywhere. He is in Samâdhi. This is the seventh step of the Pilgrim which is known as the

SAUJYA MUKTI.

This means absorption into essence of Brahma. He is all knowledge now. He has got back to his long lost home; he has got the Theosophy, the Divine Wisdom; he is the whole Vishwa now. But our Pilgrim has not forgotten the address of the Upâdhyâ.

"Behold, the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the fourfold manifested Powers, a chant of love ariseth, both from the flaming Fire and flowing Water, and from the sweet-smelling Earth and rushing Wind."

“Hark!...from the deep unfathomable vortex of that golden light in which the Victor bathes, ALL NATURE’S wordless voice in thousand tones ariseth to proclaim: joy unto ye, O men of Myalbâ, a pilgrim hath returned back from the other shore. A new Arhan is born. Peace to all beings.”

Now he is a Theosophist. From the Sâujya state of consciousness—from Samâdhi—he returns to the Swarupatâ state of consciousness—to Dhyâna. This Dhyâna is allegorically called as I take it, the book of Dhyâna (Dzyan) on which the *Secret Doctrine* is based. Gnyaneshwar also gives the same importance to this Dhyâna in as much as he places this Dhyâna above the Vedas. But please do not mix up ordinary Dhyâna, Dhâranâ and Samâdhi with Nirvikalpa Dhyâna, Dhâranâ, and Samâdhi. This is the Nirvikalpa Dhyâna. Here the Guru invests him with the headdress of the disciple and presents him with a beautiful female companion. That is to say our Pilgrim receives the permission to teach the mystery of the formless, and to instruct people in the developement of Buddhi and how to keep that quality free from the effects of the three *gunâs*. He also clothes him with the robe of the disciple and gives him the mendicant’s scrip. The former is called Chidâkâsha and the latter Chinmaya.

Descending still further in his earthward journey he crosses the threshold and comes into the Inner Court. Here he is given a begging bowl, with strict injunctions to go abegging and not to miss a single house. Coals are given to him to light fire with, and a toy to play with. That is to say in the Dhâranâ state of consciousness he learnt, and now may give out, the difference between Âtmâ and Anâtmâ, and how to successfully burn up Kâma (desires) and Krodha (anger), and the attitude of mind necessary to hear the Anuhat Shabda.

In the Outer Court he is presented with a cage, a speaking parrot and a cover, and a full unconditioned permit to go out of the precincts of the Temple. That is to say in this state of consciousness he has permission to teach—the mystery of the bodies or sheaths. Its measure spoken of as three and a half. Who am I? I am He. And to uplift the veil at his master’s permission and to function consciously in the physical and other bodies. Now he is a Theosophist in as much as he brings down the Divine Wisdom for the benefit of the Humanity.

We have followed our Pilgrim to the shoreless shore and have come back with him to the physical plane. On his return he sings the following song in which he gives his

credentials in signs and watchwords, so that other people may be ultimately led to set their feet up on the Path which he has himself trodden.

* "The Gurn whispered into my ear and made me a Fakir.

"He placed on my head the formless turban and gave me a beautiful female companion void of the Gunas.

"He covered me with the robe of Ohidākāsha, and placed in my hand the Chinmaya scrip.

"He put in my hand the bowl of Âtmagyāna, and I go abegging from house to house.

"I burnt up Kāma and Krodha in the fire and I play the Annhat toy.

"I got a cage called mānava which measures three and a half-hands. The parrot in it says "I am he".

"By the order of Niranjana Raghunāth the internal veil is uplifted.

"Kabir."

WHO IS "JULIA"

THE 'Letters from Julia' which have from time to time appeared in *Borderland*, ever since it was started four years ago to its close with the October number, naturally lead the reader to ask the question, Who is Julia? For the information of those who have not studied these 'Letters,' it may be briefly explained that Mr. Stead like many other people has the gift of automatic writing. In other words his hand has the power of writing that which is not present in his mind, as if it was being used by someone else. We learn from the messages he receives in this way; that his hand is controlled by one 'Julia' who claims to be a friend of his who died five years ago; and has ever since been—as she herself puts it, "more constantly, more faithfully, more intimately with him than ever was possible with her on earth."

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- * गुरुने बात सुनाया बे । मुजकुं फकिर बनाया बे ॥ ४० ॥
 निराकार सिरताज बनाया । निर्गुण उजली सहेली ॥
 चिदाकाशका कफनि डाली । हातमे चिन्मय झोली ॥ १ ॥
 आत्मग्यानका दिया कटोरा । घरघर टुक्का मागे ॥
 काम क्रोधकी धुनी जलाई । अनुहत लंगर बाजे ॥ २ ॥
 औट हातका मानव पेजरा । सौहुं पोपट बोले ॥
 निरंजन रघुनाथ हुकुमसे । अंतरका पट खोले ॥ ३ ॥

कविर.

He has received in this way communications on a variety of topics such as the starting and carrying on of *Borderland*, instructions as to the development of clairvoyant faculties, discourses on ethical and moral subjects, winding up in the last number with an earnest appeal to Mr. Stead to open a Bureau or office, so that the living may communicate with dead ! Although Mr. Stead attaches considerable weight to these communications and often acts on them, he nevertheless retains an open mind. Thus for instance he expresses a wish to see Julia, otherwise how is he to know that she is the spirit of the long lost friend she claims to be ? To this she replies, through his hand of course, "When the water is disturbed there is no reflection of your face, there must be a calm and placid surface even for a mirror, and how often have you been calm and placid tranquilly waiting for the manifestation of the invisible ?

But the chief feature of interest to the Theosophist lies in the discourses she gives. They are practical, original and to the point, and tend to make people live better lives. It is the spiritual tone of Julia's teachings, and the interest she shows in the welfare of mankind, that characterizes her, and separates her from the ordinary 'Spirit Guides' of the *seance* room.

If now we assume, as I think we may safely do, that the intelligence which guides Mr. Stead's hand is one external to himself, and not his own 'Subliminal Consciousness,' *i.e.*—that hypothetical consciousness within himself of which he the 'I' knows nothing—then we are naturally led to ask to what class of entity does Julia belong ? At first sight she presents somewhat of an anomaly ; for when we remember that the controlling entities or 'Spirit Guides' of the spiritualist are, as a rule, drawn from the inhabitants of the lower levels of Kama Loka—those nearest the physical plane who still hunger for the life-sensations they left behind them on the death of the physical body—we do not, nor should we expect to, find in their utterances the high qualities so conspicuous in the present case. Still less does she resemble the shells, or shades, consisting of the Kamalokic garments of a soul, cast off by it on passing to higher planes, which are often galvanized into life and masqueraded in the *seance* room.

On the other hand she cannot, according to our philosophy, belong to that band who have passed into higher realms and have left the things of earth far behind them, of whom we are told they have no desire to leave the bliss of Devachan to

come to earth before their time. Where then are we to place her? Julia evidently has a mission and as a missionary from the other side we may suppose that she is not working single handed. There are many instances on record of such influences working through human organisms, notably in the case of Stainton Moses—that chief of spiritualists, and at the same time the friend of Madame Blavatsky and Col. Olcott—of whom the latter speaks in the *Old Diary Leaves*. Here was a rigid christian clergyman who received, by automatic writing, teachings which entirely revolutionized his ideas on christianity and religion in general. Even to-day these ‘Spirit teachings,’ which have been published, appeal to the reader as the most beautiful discourses on Christianity taken in its widest sense. Unlike Mr. Stead, Stainton Moses was taught by numerous entities or ‘Spirit Guides’ signing themselves respectively as ‘Imperator,’ ‘Kabbila,’ ‘Mentor,’ ‘Magus,’ ‘Sadi,’ &c. Through him too many phenomena occurred—for Mr. Moses proved himself to be a Medium in the fullest sense of the word. We might quote other instances if necessary to illustrate the fact that very lofty teachings on ethical subjects are occasionally given through what we may broadly designate, spiritualistic means.

What then are the sources of such teachings and who are at the back of those who put them forth? Before going any further let us see what the cardinal difference is between the methods here employed for imparting information, and those adopted by the Eastern Schools. The Spiritualists are ignorant of the nature of the forces playing through them.* They are at the mercy of the controlling entities, and are taught by them to cultivate the mediumistic condition—to become passive in the highest degree. The great object of the best entities appears to be to persuade men of an existence after death, by enabling departed souls to revisit earth, and through a medium to communicate with their friends.

The Theosophists as representing the Eastern School on the other hand aim at retaining a keenly active though perfectly controlled consciousness. They are taught how to utilize natural laws, and apply the occult forces of their soul

* Even a highly educated man like Stainton Moses was taught nothing as to the occult forces whereby his ‘spirit guides’ performed phenomena through his Mediumship. He owed to Madame Blavatsky any knowledge he had on the subject.

to their development. So that through the growth of spiritual faculties they may rise to higher planes instead of bringing those who have already risen out of the material plane back to Earth again. Thus they become the masters, not the victims of the situation, acting with knowledge not by chance. Their object is to teach man of the higher life by shewing him how to develop it in himself. These few characteristics sufficiently illustrate the difference between the spiritualistic and the theosophic methods—or to speak more generally the Western and Eastern Schools.

Let us now enquire what are the agencies which have brought spiritualism into prominence during the last half of this century; for in so doing we may perhaps be able to 'pigeon-hole' Julia, and many other entities who have sought, through passive mediums, to benefit mankind. Mr. Leadbeater's priceless little manual *The Astral Plane* gives us the information we require. We learn on p. 77 that ages ago, before Atlantis sank into selfishness and degradation, lodges for occult study preliminary to initiation existed, which were formed by the Adepts of the Good Law.

Among these lodges was one in a certain part of America which was then tributary to one of the great Atlantean monarchies the 'Divine Rulers of the Golden Gate Ctiy.' This lodge exists to-day, though it has passed through many strange vicissitudes and has often had to move its headquarters from country to country, yet even now it observes the same old world ritual of those ancient times. It still remains what it was at first "a lodge of occultists of pure and philanthropic aims." Note however that "its teachers do not stand upon the adept level" (using the term in its highest sense) "though through it hundreds have learnt to set their feet upon the Path which has led them to adeptship in later lives." Note also that "it is not in direct communication with the Brotherhood of the Himálayas" whose adepts called the Theosophical Society into existence through the agency of Madame Blavatsky and Col. Olcott, but that "there are some among the latter" (The Himalayan Brotherhood) "who have themselves been connected with it in a former incarnation and therefore retain a more than ordinary friendly interest in its proceedings."

"The chiefs of this Lodge, though they have always kept themselves and their Society in the back ground have nevertheless done what they could from time to time to assist the progress of truth in the world, and some half century ago, in

despair at the rampant materialism which seemed to be stifling all spirituality in Europe and America, they determined to make an attempt to combat it by somewhat novel methods. They offered opportunities by which any reasonable man could acquire absolute proof of that life apart from the physical body, which it was the tendency of science to deny. The movement they then set on foot grew into the vast fabric of modern spiritualism."

"The method adopted was to take some ordinary person after death arouse him thoroughly upon the astral plane, instruct him to a certain extent in the powers and possibilities belonging to it, and then put him in charge of a spiritualistic circle. He in his turn 'developed' other departed personalities along the same line, they all acted upon those who sat at their *seance* and 'developed' them as mediums; and so spiritualism grew and flourished. No doubt living members of the original lodge occasionally manifested themselves in astral form at some of the circles—perhaps they may do so even now; but in most cases they simply gave directions to the persons they had put in charge." Soon however difficulties arose for the natural progress of those who had been awakened in Kâmaloka was seriously delayed by the intensification of their life on the astral plane, and though it was thought that the good karma gained by helping those on earth would atone for the delay of their natural progress, yet it was found impossible to make use of spirit guides for any length of time without doing them serious permanent injury. Then that remarkable expedient was resorted to which gave rise to "human artificial elementals." The higher principles of the original guide were allowed to pass on their long delayed evolution to devachan but the 'Shade' he left behind him was taken possession of sustained and operated on so as to appear to its admiring circle practically just as before."

"It is needless to say that none of the Adept Brotherhood has ever approved of the formation of an artificial entity of this sort though they could not interfere with any one who thought it right to take such a course Many others besides the original lodge may adopt this plan, and there is nothing to prevent Black Magicians from supplying communicating 'spirits' as indeed they have been known to do."

From this instructive and interesting account we gather that the spiritualistic movement had its origin in the lodge of occultists which has just been described. Let us now see whether there is any reason for identifying Julia with this

movement. We have already seen that the object of the pioneers of the scheme was to "offer opportunities by which any reasonable man could acquire absolute proof of that life apart from the physical body which it was (and is) the tendency of science to deny." Further they rated very highly the value of such proof as a means of regenerating mankind even to the extent of doing permanent injury to the Kāmalokic entities they aroused. So great indeed was the sacrifice that, "those who are able take a wider view of such matters than we can, consider that the faith in a future life has been attained at too great a cost, since it seems to them that on the whole the harm done outweighs the good."

Now let us see what Julia says. She presses Mr. Stead to form a Bureau of communication between the two worlds. Mr. Stead objects, but she persists "because the use of it would be so much greater than the abuse." Again Mr. Stead suggest that the idea should be dropped, whereupon Julia exclaimed, "My dear friend what nonsense you talk'no ! no ! no ! what you seem to forget is that the Bureau with all its risks will do what is the most important thing of all, *It will practically abolish the conception of death* which now prevails in the world. You have become mere materialists." Here then we have an echo of the same idea as that which prompted the members of the occult lodge in America to start the spiritualistic movement fifty years ago. Like them Julia thinks that the regeneration of mankind lies in proving, at almost any cost, the existence of a future state by establishing communication between the living and the dead. The method is also the same—that is to say the medium is controlled and rendered passive in the hands of the 'spirit guide,' to receive, by automatic writing or otherwise, what information may be given ; but there is an absence of preliminary training such as would render the medium familiar with the occult laws which control the forces of which he is the passive agent. Thus we are led to conclude, in the first place that Julia is either directly or indirectly an agent of the occult lodge who first induced the Spiritualistic movement. In the second place we are in a position to localize her. For from the information given us by Mr. Leadbeater, we see that a door has been opened by the action of this lodge through which one of four classes of entity may function as a 'spirit guide,' according to the condition of the medium and other circumstances. Thus there is the possibility of one of the original members of the lodge shewing himself—such perhaps

was the case with Stainton Moses—or souls in Kâmaloka may be awakened and sent down to earth to control a medium or circle. Again there is the masquerading shade, vulgar and foolish, such as is commonly met with in the ordinary *seance*; lastly black magicians may animate a shade or shell,—such a one will find a welcome at a *seance* composed of low and evil minded sitters. As I have already suggested, the high and noble teachings given to Stainton Moses may have been imparted by members of the original lodge themselves. Julia cannot come under this head however—for as she tells us she only died five years ago. We must suppose then that she belongs to the second class, that is, some pilgrim passing through Kâma Loka (perhaps the deceased friend she claims to be) has been awakened and sent down to influence Mr. Stead. What we have here to specially notice is that such an entity does not necessarily come into the class of earth bound Kamalokic creatures—such as seek to continue their mundane existence through illicit means. She may be one who led a pure and good life on earth and under the normal conditions might have passed on to higher planes; but through the occult agencies above described, may have had her progress delayed, that through her influence on Mr. Stead, humanity might be persuaded of the reality of the future life.

This is what I venture to think is Julia's position. But whether I am right in this case or not, it is most important that we as Theosophists should recognize the various functions and possible positions which entities who appear under the patronage of the spiritualists may assume. For we are so used to class all such entities in one group *viz.*—as the denizens of the lower strata of the astral plane, that we are sometimes at a loss to explain the higher manifestations and teachings when they appear, but which do not belong to this region at all.

In conclusion one cannot but feel how true it is that the price paid for the knowledge gained, through these means, is altogether out of proportion to the advantage which results. For as our great teacher Jesus said "If ye believe not the prophets how shall ye believe if one rises from the dead." How wise the teaching of the east which discountenances all dealings with those who have passed from earth. Our duty is to hasten their passage through the dark regions of Kâma Loka, that by our prayers and ceremonies performed with knowledge, they may glide smoothly and swiftly into the joy of Devachan.

A. R.

THE COMING ECLIPSE.

ABOUT noon on the 22nd of the current month certain parts of India will be the scene of an event which will create a profound impression upon both man and beast stationed in the neighbourhood where it occurs.

January 22nd is the commencement of what is called a New moon, at these times the sun and moon are at the same part of the sky and therefore rise and set together, but usually the Moon is either higher up or lower down than the sun so that the suns rays are not intercepted by the opaque body of the moon.

On this occasion however the sun and moon are in a direct line and the shadow of the moon strikes the Earth describing a long trail of darkness over a large part of the Earth's circumference. The eclipse first appears in North-Western Africa at half past nine in the morning, by Madras time, and thence travels swiftly across Central Africa, South of Abyssinia, crosses the Indian Ocean, and arrives at Rájápur at about 11-45 A. M.—two and one quarter hours after its commencement in Western Africa, such is the velocity with which it travels.

Its further course lies North-East passing South of Poona up through the Central Provinces to Nágpur, thence across the Hymálayás through Tibet and Northern China, terminating in Eastern Siberia, 35 minutes after midday.

The length of time the sun will be hidden from view will be about two minutes in India to parties stationed along the central line of the eclipse, and certain parts of this line will be the scene of great activity and excitement.

So important is an event of this kind in the eyes of scientific men that observing parties are being sent here from all parts of the world to take notes and record every detail of the phenomena that occurs behind the rapidly travelling shadow of the moon.

An eclipse of the sun is perhaps the most profoundly impressive scene that the human eye can witness.

Forty years ago Professor Grant wrote as follows, and after witnessing six eclipses Sir Norman Lockyer is unable, he says, to improve upon the description—

“On no other occasion does the display of stupendous power in the economy of the physical universe exercise so subduing an influence over the mind, or produce so humiliating a conception of the impotence of all human efforts to

control the immutable laws of nature and arrest the course of events, as when the glorious orb of day, while riding in the heavens with unclouded splendour begins to melt away from an unseen cause, and soon totally disappears, leaving the whole visible world wrapped in the gloom of nocturnal darkness.

“The scene is rendered still more impressive by the circumstances accompanying so remarkable an occurrence. The heavens assume an unnatural aspect, which excites a feeling of horror in the spectator; a livid hue is diffused over all terrestrial objects; plants close up their leaves as on the approach of night, the fowls betake themselves to their resting places; the warbling of the grove is hushed in profound silence; in other words, universal nature seems to relax her energies, as if the pulse which stimulated her mighty movements had all at once stood still.”

On account of the clearness of the skies in India in the month of January the circumstances which surround the coming eclipse are much more favourable than is usually the case. Total eclipses of the sun occur on the average about every two years, but it frequently happens that they occur at times and in places where the skies are clouded over and the phenomena specially looked for at these times are consequently hidden from view.

An eclipse occurred last year for instance which was a total failure for most of the scientific expeditions sent to view it. The path of the moons shadow commenced in Northern Europe, skirted along the coast of Norway crossing the Arctic Circle, thence through North-Eastern Siberia to Japan.

One of Her Majesty's gunboats accompanied by Sir Norman Lockyer and other men of science made elaborate preparations at Vadsø to view the scene but when the time arrived thick clouds covered the sky, and the expedition failed in its object. The Japanese were equally unsuccessful. The only party which succeeded was that stationed at Novaya Zemlya, having been sent there in the private yacht of Sir George Baden-Powell.

The last eclipse which occurred in India was in 1871 and the track of the shadow was much more south than at present. The coast station was then Baihal from which place it took a South-Eastern direction to the Palk Strait and Point Palmyra North of Ceylon.

A comparison of the results of the coming eclipse with that of 1871 is expected to show marked changes in the character

of the suns surroundings. The year 1871 was one of *maximum sunspots* whilst 1897 is a *sunspot maximum*, and as the state of the sun's surroundings are thought to change with the spots on its surface, careful observations regarding the condition of the former will be made.

As might be expected on an enormously heated body like the sun violent eruptions sometimes take place, occasionally masses of heated matter are thrown up from its surface to a height of 50,000 miles and during an eclipse large prominences are seen jutting out beyond the edge of the moon, but besides these prominences a body of light is seen surrounding the sun extending millions of miles from his surface. This is called the *corona* and its nature is at present not understood. It is only during eclipses that this phenomena can be studied. The sun has periods of greater and less activity of the spots which recur on the average every eleven years. They show themselves first on each side of the sun's equator in latitude 30° North and South. Prominences there first show themselves and gradually increase in amount and at the same time approach nearer to the equator attaining greatest activity in about 3½ years in latitudes 16°. They then begin to diminish but more slowly and terminate after about 7 years at 6 degrees from each side of the equator. A corresponding change is thought to take place with the corona but this is not yet considered proved and the coming eclipse occurring as it does at a time of minimum, is expected to throw further light on the problem.

Among other things which may be settled in January next is the existence of a planet between mercury and the sun to which is given the name of *Vulcan*. Readers of Mr. Sinnett's *Growth of the Soul* will remember that he definitely states that such a planet exists, and some observers claim to have seen it. The French mathematician Leverrier believed in its existence on account of an anomaly in the motion of Mercury, but scientific men as a rule reject the idea.

It is only on the few occasions, when the light of the sun is shut off by the moon, that an opportunity is given for us to observe what really occurs in the neighbourhood of our ponderous day-star.

Mercury and Venus will both be seen to the West. Venus being the nearer of the two to the sun, perhaps also a lucky observer may catch a glimpse of Vulcan scorching in the glare of the Coronal light.

When the suns light is completely shut off the more brilliant stars can be easily seen. They will not however be the

same stars that illuminate the January skies at night but those which appear in the month of July. The sun will then be seen in his real position amongst his fellow members of the sidereal system.

Strange as it may seem, the glorious rays of the sun which shower upon us so many blessings nevertheless hide from our view greater wonders and still greater mysteries than are displayed in its light.

How utterly ignorant we should be of the constitution of our universe but for the sights that appear only when his light is cut off. The light hides more than the darkness, the day than the night; and the fact of all these numerous expeditions, from different quarters of the globe, coming here to witness the light of the sun cut off, makes one think more seriously of the blessings of night, and gives a deeper meaning to the words of the poet—

“Mysterious night! when our first parent knew
Thee from report Divine, and heard thy name
Did he not tremble for this goodly frame
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame
Hesperus with the host of evening come,
And lo! creation widened in man's view!
Who could have thought such darkness lay concealed
Within thy beams O Sun! or who could find,
Whilst fly and leave and insect stood revealed,
That to such countless hosts thou mad'st us blind!
Why do we then shun death with anxious strife?
If light can thus deceive why may not life?”

G. E. SUTCLIFFE.

PRACTICAL THEOSOPHY IN CEYLON.

MANY of our readers are probably unaware of the philanthropic labours which have been rendered for some years to our backward brethren of Ceylon by Mrs. Higgins, the lady-principal of the Musæus School and Orphanage at Colombo.

This enlightened and benevolent lady came out from the West to work for the education of oriental women, particularly the Buddhist women and girls of Ceylon. In the early years of her labours in the island she had to contend against enormous obstacles placed in her way; but in spite of many discouragements we are glad to learn that her philanthropic work goes on and prospers. The Musæus School and Orphanage was founded by her six years ago, and now offers a home to no less than fifty girls most of whom, being poor, are fed and taught at the expense of the Institution. Mrs. Higgins is herself a Theosophist, and the object of the Institution is to educate the girls, and enable them to go out into the world as useful members of society.

Mrs. Higgins has lately secured the voluntary services of two ladies from Australia to help her in improving the Standard of education, but much as the services of these ladies are appreciated, it is necessary that the staff should be further augmented. Any lady in India volunteering to go as a helper will receive, a warm welcome and be provided with a home at the School.

There is an excellent oriental library connected with the School, enriched by the free gifts of Mrs. Higgins and her friends. This noble and altruistic work is maintained at the expense of Mrs. Higgins and the contributions of her friends, and is under a trust formed by Col. Olcott and other distinguished Theosophists. One notable instance of the spirit of benevolence which her example has inspired, is that of the Countess Billi Brahe Selby—who has herself borne the entire expense of boarding and tuition of one of the inmates of the School. A bright little monthly pamphlet the 'Rays of Light' is published in connection with the Institution at a yearly subscription of Re. 1. Those sympathetically disposed, should avail themselves of an easy way of keeping up so good a work by subscribing to this interesting little journal, and also endeavouring to extend its circulation; further information can be had by applying to Mrs. Higgins, Principal, the Musæus School and Orphanage, Colombo, Ceylon.

S. R.

EVOLUTION AND REINCARNATION.

(Continued from page 107.)

ALTHOUGH Spencer has left consciousness altogether out of his definition of evolution, yet he elsewhere recognizes the fact that it is the consciousness which evolves. In "*Principles of Psychology*" § 378, he says: The lowest form of consciousness that can be conceived is that resulting from the alteration of two states. When there is a change from state A to state B, and from state B to state A there have arisen two relations of likeness between primitive states of consciousness, And by a perpetual repetition of these changes A—B. B—A, the two states and their two relations tend to become more and more cognizable. Thus, even in a consciousness of the lowest imaginable type, there are foreshadowed the relation of sequence, the relation of unlikeness among the sensations, and the relation of likeness among the sensation, the relation of unlikeness among the changes, and the relation of likeness among the changes. The earliest possible experiences are those supplying the raw material from which these cognitions are developed. Suppose a third state C is now joined to the others, further relations of likeness and unlikeness between states and changes result. And we have but to conceive an endless progress in this consolidation of changes, to comprehend how there can arise the consciousness of complex things, how the objects with which human intelligence deals become thinkable as like and unlike—how the highest acts of perception and reason become possible." Thus, although he has excluded consciousness from his definition of evolution, no one could have shown more clearly that the essence of evolution is the development of consciousness. But Spencer seems to think that consciousness is the result of change, as noise is the result of the action of a rip saw. He does not say so, but he does say, (*Prin. of Psy.* § 377): "It is admitted on all hands that without change consciousness is impossible."

If he means by this that change precedes consciousness, then it is sheer absurdity. There certainly could be no change without consciousness, it is unthinkable. All changes as far as we know, as far as we can think, are not the causes but the results of consciousness.

Some have thought that this is a rash statement, but in this I am supported by Spencer himself. At the beginning of § 18, of "*First Principles*" he says: "On lifting a chair the

force exerted we regard as equal to that antagonistic force called the weight of the chair; and we cannot think of these as equal without thinking of them as like in kind, since equality is conceivable only between things that are con-natural Yet, contrariwise, it is incredible that the force as existing in the chair really resembles the force as present in our minds Since the force as known to us is an affection of consciousness, we cannot conceive the force existing in the chair under the same form without endowing the chair with consciousness. So that it is absurd to think of force as in itself like our sensation of it, and yet necessary so to think of it if we realize it in consciousness at all." Thus Spencer admits the inconceivability of change without thinking of it as the result of the consciousnesses of the things changing, yet he assumes that changes do occur that are not the results of consciousness.

On the other hand, if we grant that consciousness is the result of changes, then the mind cannot conceive of a result of changes progressing. To say that consciousness is the result of change, that it has no existence apart from change, is to say that it has no existence *per se*, that it is, in fact, nothing. How could nothing learn something by experience, and be merry or sad over it, as it feels tickled or tormented. If consciousness were produced by change, as noise is produced by a rip saw, each change would give birth to a new consciousness separate and distinct from the consciousness produced by any other change, and the consciousness produced by any must be co-existent with the change, beginning when the change begins and ending when the change ends. No matter how many changes might occur, either simultaneous or successive, there could be no possible relation between the consciousness of a given change and the consciousness of any other change; hence there could be no consolidation of changes, no coördination of experiences, no memory, no development of consciousness, on evolution.

WM. SCOTT.

—*The Lamp.*

(*To be concluded.*)

Notes and News.

A WELCOME TO COLONEL OLCOTT AND MISS LILIAN EDGER.

A Committee, representing the two Madras Branches and the Indian Section of the T. S., waited upon the President-Founder of the Theosophical Society and Miss Lilian Edger, M. A., a talented lecturer from New Zealand, on their arrival in Madras on Saturday the 4th December 1897. The following addresses were read by V.C. Seshacharyar, B.A., B.L. (High Court Vakil), Secretary of the Adyar Lodge, and Ry, K. Subbarayadu Gann, President of the Madras Branch respectively :—

To Miss Lilian Edger, M. A.,

Dear and Esteemed Sister—We, the Members of the Madras Branches of the Theosophical Society, beg to offer you on behalf of the Indian Section, our most cordial and heartfelt greetings on your first arrival among us, and to bid you a sincere welcome to India and to the many Branches of our Society here established.

By your earnest devotion to the cause of Theosophy in your own country, and by your courageous self-sacrifice in its behalf, as manifest in your relinquishment of worldly honours and wealth, you have endeared yourself to us, and we trust that, as you have now widened your field of effort you may be able to scatter broadcast the seeds of truth in the hearts of many people in this and other lands.

It is our united prayer that the blessings of the Infinite Spirit may rest upon you and sustain you in furtherance of your noble work.

Again we bid you welcome to India and assure you of our earnest sympathies.

The Theosophists of the T. S. Branches Madras.

To Colonel H. S. Olcott, P. T. S.

To You, Our Revered President-Founder,—We, on behalf of The Theosophists of India, would say, with one accord, Welcome home to your adopted country ! Our thoughts ever follow you during your frequent and extended labors in foreign lands.

We desire to assure you that we are deeply conscious of the fact that, whatever utility the Theosophical Society possesses as a vehicle for the wide-spread dissemination of its fundamental truths, which have so perceptibly changed the current literature of the age, is owing, primarily, to your executive ability as manifest in its organization and upbuilding,

and to your unswerving devotion to its interests. This is the substantial basis of those feelings of deep veneration, profound gratitude, and enduring sympathy which well up in the hearts of all loyal Theosophists in every country, to you whom we are proud to recognize as the Father of The Theosophical Society.

In the future as in the past we shall rely upon your ready resources in times of emergency, believing that you have fully consecrated yourself to the highest interests of our common cause.

We wish you long life and abundant strength.

Many Theosophists.

Brief but very appropriate responses were made by the recipients of these greetings, and after many hearty expressions of welcome on the part of the numerous gathering of Theosophists and their friends the assembly dispersed.

* *

It was with deep regret that we heard of the sad death of Pandit Gatulálji, last week at Bhávnagar. "In him" says the *Gujáráti* "not only our Presidency but the whole of India has lost an erudite Sanskrit scholar. But it is not his scholarship only which claims our attention and admiration. In the sphere, in which he moved, he has single-handedly done a world of good. Whatever slight tone of elevation that has of late been visible amongst the followers of the Vaishanava cult, is solely due to him. The reforming spirit, that has moved the now well-known Máháráj Devakinandan Ácharya to put Vaishnavism back on its former basis and free it of those deplorable excrescences which have grown upon it through either the teachings or the neglect of some of those who are at its head, and of which the public heard so much at the time of the Máháráj Libel Case, originated in the late Pandit. Being deprived of the most useful of human faculties—his eyesight—at the early age of nine, and without the aid of those ingenious means which are found in advanced countries for the teaching of the blind, he had succeeded in winning for himself a position in the main branches of learning, which even the most learned Pandit of Benares envied. He was as assiduous in acquiring as in imparting learning, and though not blessed with any surplus amount of the world's goods, his zeal was such that he had managed to found and maintain a Sanskrit Seminary. His life was pure and offered a worthy model to the spiritual heads of his sect.

Even famous men of Western culture, who had happened to come in contact with him, men like Sir Edwin Arnold, Sir Monier Williams, Professor Danison, Sir Romesh Chunder Mitter, and others, had nothing but admiration to bestow on the Pandit's wonderful faculties, superior scholarship and untiring energies. Unfortunately the good work done by him is confined to a comparatively small area, so that the world at large knows very little of it. Still the little work has been steady work, and it has made some impression where it was intended it should make one. The seed of reform is sown, and we only hope that his loss will not discourage his small band of followers, but that they will continue to work on the soil he has richly manured, and bring forth the expected fruit."

* * *

There is probably no form of disease in which it is more difficult to decide in how far the use of any particular 'remedy' is efficacious than in the case of plague. The progress of the disease depends so much on the physical condition of the individual when first attacked. The degree of fear with which he regards it either before or during the illness, and the conditions under which he is living; all these tend to shape the course of the disease, leaving "remedies" to play secondary part.

We have lately received a notice from a gentleman at Karachi requesting that those who have given a fair trial to "Chromopathy"—the science of healing diseases by means of water exposed to sun's rays in bottles of different colours—will be good enough to supply him with a report of their experiences. Such information to be sent to 'Sas' c/o of the Theosophical Society, Karachi. Any information which will give us further means of judging of the effect of this mode of treatment will be useful, but we would impress most strongly on those who respond to this appeal the need of giving full details as to the condition of the patient. They should, (1) take and report the temperature and pulse before and after the treatment, and give the time which elapsed before change, if any, was observed, (2) state what stimulants or drugs were given, (3) describe condition of patient as to buboes &c. and (4) state how the chromopathic treatment was applied in every case. Attention to such points as these render the evidence really useful, whilst vague statements as to cures where no details are given are of but little value as

evidence. We believe our correspondent intends to give publicity to the reports he receives unless otherwise desired; it becomes the more important therefore that accurate information be given so that those who are in charge of hospitals &c. may have an opportunity of coming to an unbiased opinion as to the value of "chromopathy" in combating disease, and especially its application to the alleviation of those suffering from the present terrible epidemic.

* *

THE President-Founder is making arrangements to utilize the services of Miss Edger in both the Australian and New Zealand Sections of the T. S. This project has met with unanimous approval from our Australian brothers. Miss Edger has consequently resigned her post as General Secretary of the New Zealand Section in order to take up such new duties as the President may arrange. Miss Edger's place will be taken by Mr. C. W. Sanders whom the President strongly recommends.

* *

As an instance of the broad-minded and catholic tolerance of our noble President we may quote the following reply given by him in answer to a question officially put by Miss Edger as to whether persons who have seceded from the T. S. and joined Mr. Judge's party and who now apply for readmission should be allowed to do so :—

"My policy is to make it as easy for them to come back as I did to let them go out. I want no tyranny, no compulsion, no red tape—I want to abstain from anything like censoriousness or abuse, to keep always the even mind of the believer in Karma, thus abstaining from widening the breach and making it hard for people to resume their places in our ranks." The President, however, desires that in such cases the test as to personal character &c. required in case of fresh applicants should be observed.

* *

MRS. Besant is busily active in London. She delivered a series of free lectures to crowded audiences in Queen's Hall on "Problems of Life and Mind as solved by Theosophy" comprising (1) Problems of Ethics, (2) Problems of Sociology, (3) Problems of Science and (4) Problems of Religion. She also delivered an extremely interesting lecture before the Blavatsky Lodge on "The Guardian Angels of Humanity."

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WHERE BRAHMAN AND BUDDHIST MEET—A REVIEW.

IN an able article contributed to the November number of the *Theosophical Review* entitled "Where Brâhman and Buddhist Meet" Mr. I. C. Chattopadhyâya very clearly shows us that the attitude of hostility, maintained by the Brâhman and Buddhists towards each other, is held by the surface followers of the respective creeds and is based entirely on ignorance. He says : "The superficial Brâhman has looked upon the Buddha as an opponent of his faith, while the surface follower of the great Master has looked upon the Brâhman as an unworthy person far beyond the pale of his Dhamma of the Ariyas. This has specially been the case with Buddhists of the south and the Brâhman of modern India."

He then goes on to explain that the southern Buddhists take their stand on the *Pâli Pitakas*, as the only authoritative and original teachings of the Master, and read into the text of these collections, ideas which are entirely opposed to Brâhmanical thought ; whilst the Brâhman being totally ignorant of the Pâli language and literature, take these later glosses as the teachings of the Blessed Lord, and thus consider Him an enemy of the religion of the Vedas. Such a view is not only absurdly incongruous, but also indicative of utter thoughtlessness, for these very Brâhman at the same time regard Buddha as an incarnation of their supreme deity Vishnu. A study of the Pâli scriptures themselves shows that the Buddha "so far from being an enemy of the Sanâtana Dharma, was on the contrary a great friend of this ancient and eternal Wisdom and Law, for it was He who at that time saved that Wisdom from corruption and degradation. All His censure was directed against the misunderstanding and misapplication of the ancient Law and never

against the Law itself. The truth of this statement is so patent even to a tyro in the Pāli Scholarship that I need hardly support it by the many quotations which could be made from almost every page of the Pitakas.

The Blessed One almost always speaks of the *Shramana* and *Brāhmaṇa* as one, and directs both of them to the same goal. He traces out the steps that will lead the aspirant to the stage where he will be a *Shramana* and also a *Brāhmaṇa* at the same time."

Although these steps are to be found scattered throughout the Pitakas yet the author considers that the clearest and most concise form in which they are presented is to be found in the *Mahā-Assapura Sutta* of the Majjhima Nikāya, a Sutta which has not hitherto been translated into English. From this Sutta Mr. Chattopadhyāya now gives us extracts as proving in a pre-eminent degree that the Buddhistic and Brāhmanical disciplines were the same, and that they were and are meant to lead to the same end.

In giving extracts in this review, of the translations now before us we have a double object in view ; not only do they prove very clearly the authors point, but they also put us in possession of a marvellously clear and beautiful statement of the steps which we as would be theosophists must tread if we are to plant our fit upon the Path. The road along which we have to travel has of late been repeatedly indicated for us in our current literature with unmistakable clearness, and no one can be at a loss, to day, as to what he has to do. It is a road which knows of no short cuts for it is a straight line, and a straight line according to Euclid, is the shortest distance between two points.

In the first place the Buddha impresses his Bhikshus with the responsibility resting on them as bearing the name *Shramana*—a term literally meaning Energisers, or those who are energetic, earnest, and diligent in self-culture ; the same in meaning as *Tāpasas*. He says : "O Bhikshus ! people speak of you as *Shramanas* and ye also so call yourselves. Ye ought then to learn those laws and virtues that must be practised by *Shramana* and *Brāhmaṇa*, so that ye may be really what ye are called, and thus a blessing to them who feed you and clothe you, and bring you offerings, that thus they may gain great benefit from such deeds of theirs. In this way alone will your withdrawal from the world bear fruit."

This beautiful ideal is one which we as theosophists would do well to keep always before us, the ideal namely of the

Shramana-Theosophist one who repays by the holiness of his life, the obligations placed upon him in receiving benefits, whether physical or spiritual from others, and so blessing the giver.

Then the Teacher takes us from the very first step to the last, naming all the qualifications one after another—adding at the end of each clause with great emphasis that none of their virtues alone must be considered as sufficient.

“The Bhikshu is directed to cultivate first of all :

(1) That modesty and delicacy of feeling and self-respect which makes one refrain from, and be ashamed of, all sinning—the possession of which virtue renders it almost impossible for one to lean towards evil on account of the very innate tendencies of one’s own nature.”

Before passing to the next qualification let us see what this—the first, the earliest qualification the Shramana is called upon to acquire—really means. We have struck here the very bed-rock on which the spiritual temple is to stand. The ordinary man regards the moral law as a *prohibition* the violation of which is attended with evil consequence—the Dharma of the eye is his guide. But the Shramana differs from the ordinary man in this respect that the prohibition is replaced by the idea of *intrinsic* virtue—an innate and natural leaning towards virtue because he loves the light—the Dharma of the heart is his guide. Thus the old dispensation in which the threatening “thou shalt not,” which thundered from the burning mount, is transformed into the invitation to become perfect “that ye may be the children of my Father,” as given by the Christ. This it seems to us is the idea contained in the first qualification. But even though the Shramana’s spirit is willing his flesh is weak, the body or instrument in which he has imprisoned himself for this incarnation does not naturally go as he would have it ; how then is he to bring it into harmony with himself, his real self ? The seven rules, following the one already given, are laid down with a view to facilitate this process, showing him how to tune, as it were, the instrument to the player. “The Bhikshu must acquire :

(2) That purity of *behaviour* thorough and clear, which makes one free from self-exaltation, pride and aggressiveness towards others.

He must also practise.

(3) Purity of *speech* thorough and complete and not partial, so as neither to be self-assertive nor aggressive to others.

Next the aspirant should watch and cultivate :

(4) Purity of *mind* and mental behaviour going to the very root and bottom of the matter, so as to avoid self-assertion self-exaltation and aggressiveness in thought.

(5) Only that mode of living and livelihood which is pure and noble through and through, and which does not make one selfish and annoying and aggressive to others.

(6) Control over every *sense* organ of his body and mind.

Thus when he sees colour and form with his eyes, or hears sounds with his ears, he must not be attached to them so as to be carried away by them and lose the calm and balance of his mind. Nor must he be swayed by the countless thought currents and mental object which constantly sweep through the mental world, and are far subtler to detect than those which come through the physical senses. In this way keeping constant watch over his body and mind in their several functions the student must make them what they ought to be—namely, the instruments which the man is to use according to his will, and not fetters and snares which bind him hand and foot.

(7) Regulation of and moderation in everything which he enjoys in and appropriates from his surroundings by way of *food* and the rest.

Nor must he allow his body and mind to be idle and lazy ; he must cultivate.

(8) The virtue of constant *wakefulness* and alertness. He must be watchful, earnest and thoughtful, overcoming all that makes him dull, and darkens and veils his bright divine nature (*āvaraniya dhammā* or *tamas*). Further to attain this end he should keep awake and mentally busied, and never fall asleep during the day, and even in sleep (middle watch) he should not be thoughtless or careless. In the first place he should lie down on the right side, as a lion lies (*Sihaseyya*) placing one foot over the other, a position which facilitates the working of the consciousness when the body is in sleep.

He should further make definite thoughts and resolutions in his mind so that he may not act carelessly during the sleep of the body.

He should also think definitely about his getting up in time. Thus let him spend the middle watch of the night careful even in sleep. He should wake up early in the morning and should spend the last watch in such actions and thoughts as will enable him to overcome the dulness of nature.

These then are the rules of conduct by which a Shramana is to prepare himself to enter on the path ; “but one more rule has got to be added one which is as it were the key note of all, for it underlies each single one of all the multitudinous act of a man so as to make them musical (harmonious)” this virtue is.

The habit of constant reflection in everything he does (Sati—Sampajañña).

Thus he should never be rash or careless in anything. He should pause and think before he takes a step, so that he may take it calmly and quietly and with purpose. He should reflect and trace the Kârmic sequence even when he walks or sits down, when he opens his eyes or closes them.

When all these are cultivated by the aspirant and when in him also the crowning virtue of constant reflection is found he has qualified himself to begin to tread the real Path that leads to true saintship. These only prepare him to turn from the outward activity to seek the true within the heart. Until these are cultivated at least to a very large extent, if not to perfection no one should leave the world for the life of solitude and renunciation (Sannyâsa). For such a step prematurely taken is productive only of evil since it retards the evolution of the man instead of hastening it. Therefore it is that the great teachers of the ancient Law (Sanâtana Dharma) will never allow any one to be a Sannyâsin before he is ready—though unfortunately in modern India lack of discrimination in this matter has produced countless numbers of those who though erroneously called Sannyâsins are in reality no better than vagabonds. Thus we find that the Buddha also—who is ignorantly supposed to have broken down the barriers of discipline (âshrama rules) and admitted any one and every one at once into the final stage (Sannyâsa)—did not fail most rigidly to enjoin his discipline. He knew the law, and was in no way opposed to the real spirit of Âshrama Dharma. Therefore He first lays down these rules for preliminary preparation, and only when by their observation the student becomes qualified does He invite him to take the further step (the first step upon the Path proper)—*viz.* :

10 Retirement from the world and living in solitude. Then follows the process of purging from the four obstacles, and the revelation of Truth in the four contemplations which finally leads him to a knowledge of the great fourfold Truth : (i) misery ; (ii) its cause ; (iii) its cessation (the bliss ineffable of Nirvâna); and (iv) the path that leads to it. He knows the cause and goal of the universe. Thus he is made free by

knowledge of the truth with all blemishes washed away and all fetters broken and removed.

Then and only then can he say "I am free." He knows that birth no longer can compel him ; Brahmacharya accomplished, all duties done, no longer is he for this earth.

"Such a man O Bhikshus ! is called a Shramana, a Brâhmana a Snâtaka who has bathed in the sacred stream of Divine Wisdom and has washed away all the impurities that once soiled his being. He also is the Veda knower, true Shrotriya he, well-versed in Shruti, celestial song of truth. He it is who is the true object of veneration, the worshipful Arya, the worthiest of all, great Arhan he."

"Can any unprejudiced mind, after reading these traditional words of the Buddha maintain that the Tathâgato was an enemy of the ancient Law of the Âryans, an opponent of the Vedas, and a foe to the Brâhman?"

So much then for the quotations from Mr. Châttothyâyas article and we may summerize the preliminary teaching thus :

I. The basic principal of intrinsic purity of heart is first recognized as indispensable.

II. The idea is converted into fact, by practice of purity of: (a) body (b) speech (c) mind (d) and in business.

III. From generalities we come to particulars, in the exercise of : (a) control over the senses ; (b) moderation in food ; (c) mental wakefulness and alertness ; (d) control over sleep.

IV. These are crowned with and summed up in a constant attitude of reflection, a watchfulness in every act, and the tracing of Karmic sequence.

Thus we see that the rules laid down by the Buddha for the guidance of his Bhikshus hold with equal force for our guidance to-day. They are world-wide, and the changing hand of time cannot prevail against them ; the altered circumstances under which we live to-day takes nothing from them in their application to us as guides in modern life when we but recognize that it is our common place faults that must be first cleared away before the path is reached, that "ye suffer from yourselves none else compels" then one by one the fetters will drop off under the magic power of the will, then shall the saying become a truth :

Ye are not bound ! the Soul of things is sweet,
The Heart of Being is celestial rest ;
Stronger than woe is will : that which was Good ;
Doth pass to Better—Best.

THE CEASING OF SORROW.

SAITH a great Scripture, defining pleasure as threefold, that there is a pleasure "born of the blissful knowledge of the Self," that "putteth an end to pain" (Bhagavad Gītā, xviii. 36, 37). Pleasures are many, but "the delights that are contact-born, they are verily wombs of pain," whereas he only "whose self is unattached to external contacts . . . enjoys happiness exempt from decay" (v. 21, 22). Looking at the faces we pass daily in city or hamlet, alike in carriage, omnibus and cart, of old, middle-aged and young, of men and women—nay, even of the little ones, too often—we see in all dissatisfaction and harassment, trouble and unrest. Rarely are our eyes gladdened by a face serene and happy, free from lines carved by worry and anxiety, a face that tells of a soul at peace with itself and with all around, of "a heart at leisure," unhurried, strong. Some cause there must be for this general characteristic increasing with the increase of "civilisation," and yet that it is an evitable evil is evidenced by the rare sweet presences that bring with them a serener atmosphere and radiate peace as others radiate unrest. A trouble so general must have its roots deep in human nature, and some fundamental principle, deep-lying as the trouble, must exist as remedy. There must be some mistake into which as a race we fall, that stamps on us this mark of sorrow. But if this be so, ignorance brings about our sadness, and the knowledge of the mistake puts the remedy within our grasp.

Ages ago the knowledge was given in the Upanishads; somewhat less than five thousand years ago it was expounded in the original Bhagavad Gītā; twenty-four centuries ago the Lord Buddha enforced in plainest language the immemorial teaching; nineteen hundred years ago the Christ offered the same gift to the western world. Some, learning it, have entered the supreme Peace; some, earnestly striving to learn it, are feeling its distant touch as an ever-growing reality; some, seeing its far-off radiance through a momentary rift in the storm-clouds, yearningly aspire to reach it. Alas! the myriads of driven souls know not of it, dream not of it, and yet it is not far from any one of us. Perhaps a recital of the ancient teaching may help one here and there to escape from sorrow's net, to break the connection with pain.

The cause of sorrow is the thirst for separated life in which individuality begins; without that thirst the eternal seed could not develop into the likeness of its generating Sire,

becoming a centre of self-consciousness able to exist amid the tremendous vibrations which disintegrate universes, able to remain without a circumference, possessing inherently the power to generate it again, and thus to act as an axis for the eternal motion when it is going to turn the great Wheel which is Parentless, ere the Son has "awakened for the new wheel and his Pilgrimage thereon." Unless the thirst for separated life were aroused, universes could never come into manifestation, and it must continue in each soul until it has accomplished its mighty task—a paradox to the intellect but a truism to the spirit—of forming a centre which is itself eternally, and at the same time is everything.

While this thirst for separated life again draws the soul into the ocean of births and deaths, a yet deeper constituent of its being drives it to seek ever for union. All men seek happiness, seek they never so blindly; the search needs no justification; it is a universal instinct, and ever those who torture the body, and seem to be trampling happiness under foot, do but choose the valley of pain because they believe that through it lies the shortest path to a deeper and more abiding joy.

Now what is the essence of happiness, found alike in the delirious passion of the sensualist and in the rapt ecstasy of the saint? It is union with the object of desire, the becoming one with that which promises delight. The drunkard who swallows his drink, the miser who clutches his gold, the lover who embraces his mistress, the artist who saturates himself in beauty, the thinker who concentrates himself on his idea, the mystic who loses himself in the empyrean, the yogin who merges himself in Deity—all are alike in finding happiness in union with the object of desire. This one thing they have in common. But their place in evolution is shown by the object with which union is sought. Not the search for happiness, but the nature of the object which yields happiness, is the distinguishing mark of the base or lofty soul.

We seem to wander from our thesis in taking our next step, but the wandering is only seeming, illusory. In any given universe one Life is evolving into many lives through an ascending series of form. The lives manifest as energies, displayed and further developed by means of forms. In order that these lives may thus develop, the forms must be continually changing, for each form is first an instrument and later a prison. As the latent powers in a life—inseparable ever from the one Life as a plant from its hidden root—are drawn out

by the play of the environment upon it, the form which was its helpful vehicle becomes its encamping mould. What then can happen? Either the life must perish, stifled by the form it had shaped, or the form must break into pieces and set free the life in an embryonic form of a higher type. But the life cannot perish, being an offshoot of the Eternal; hence the form must break. The breaking of a series of forms round an ever-expanding life means—evolution.

The expansion of this life may be likened to the expansion of life in a seed—from nucleus to embryo, from embryo to seedling, from seedling, to sapling, from sapling to tree, capable of yielding seed like that from which it grew. All growth is the unfolding of hidden powers, powers that in a Logos have reached their highest point for that universe—His universe—and that He plants as seed of every separated life. As water ever rises to its own level so does this down-poured life strive to rise to the level of its source; as mass attracts mass so does each life separate in manifestation seek itself, the one Life. That one Life exerts ceaselessly an upward drawing force, like the *vis a fronte* of the baffled botanist. Its embryonic Self in each answers to the Father-self and blindly reaches out, groping after the One within the many, the One that is itself. Thus external contacts arise; by the inward urging of the Self the forms meet, then cling or clash. The attractive force is the one Self in all; the variety, the pleasure or the pain, is in the forms.

Further, it is the life that seeks the life, but in the search it is the form that finds the form, thus baffling the seeker. The forms are barriers between life and life, cannot intermingle, are mutually exclusive. Life could mix with life as two rivers mix their waters, but as rivers cannot join while each is running within its own banks, so lives cannot unite while forms lock each within its own enclosure.

Let us gather up our threads and twist them together into an Ariadne-clue to guide us through the Cretan labyrinth of life that we may find and slay the Minotaur called sorrow.

There is a thirst for separated life necessary to the building of the one who endures;

There is a persistent seeking for happiness;

The essence of happiness lies in union with the object of desire;

One Life is evolving through many impermanent forms;

Each separated life seeks this Life which is itself, and thus forms come into contact;

These forms exclude each other and keep the contained lives apart.

We may now understand how sorrow ariseth. A soul seeks beauty, and finds a beautiful form; it unites itself to the form, rejoices over it; the form perishes and a void is left. A soul seeks love, and it finds a lovable form; it unites itself to the form and joys in it; the form perishes and the heart lies desolate. And this is the experience in its least sorrowful shape; far more grievous is the sad satiety of possession, the wearied relinquishment of a prize so hardly won. Disillusion treading on the heels of disillusion, and yet ever fresh illusion and ever renewed disgust.

Search the world over and we find that all the sufferings of normal evolution are due to union with the changing and dying forms, the blind and foolish seeking for a happiness that shall endure by a clinging to the form that perishes. These are "the delights that are contact-born," and because they lead to weariness or, at the best, to loss, they are truly described as "wombs of pain." As against these we are bidden to seek "the blissful knowledge of the Self." Let life seek life, and the way to happiness is found; let the self seek the Self, and the upwinding path to peace stretches before the weary heart. To seek happiness by union with forms is to dwell amid the transitory, the limited, the clashing; to seek happiness by union with Life is to rest at peace on the permanent, the infinite, the harmonious.

Does this sound as though we were stripping our lives of joy and beauty, and setting them lonely in measureless depths of space? Nay, what we love in our beloved is not the form but the life, not the body but the soul. Clear-eyed love can leap across death's abyss, across birth's Lethe-stream, and find and clasp its own unerringly though new and alien form be casket for the jewel-soul it knows. When this is seen the cause of sorrow is understood, and long practice brings its certain remedy, for we, ourselves life, not form, unite our life to life, not form, in our dear ones, blend more and more as form after form is dashed in pieces by the compassionate severity of a law that is love, until we find ourselves not twain but one, one also with the Life that is in and around and through all, and, inseparate amid the separated, we have put an end to pain. This is the ceasing of sorrow, this the entering into peace.

On the way to the blissful seat, moreover, the understanding of the cause of sorrow robs sorrow itself of its sting, for we

learn that it is only that stern-seeming because veiled happiness "which at first is as venom but in the end is as nectar." From this knowledge springs a strong serenity that can endure as seeing the end, can "glorify the Lord in the fires." Shall not the gold rejoice in the burning that frees it from worthless dross ?

Without the experience of sorrow, strength could not be developed. Strong mental and moral muscles are not obtained without strenuous exercise, any more than physical muscles become powerful without. Struggle is a condition of the lower evolutions in nature; it is the means by which strength is developed. Only perfect strength is calm.

Without the experience of sorrow, sympathy could not be evolved. By suffering we learn to understand at once the pain and its needs, the demand and its meeting. Having suffered under temptation, we learn how to help effectively those who are tempted; only those who have risen from falls can aid the fallen with that exquisite understanding which alone prevents help from being insult. Every bud of pain opens into a blossom of power, and who would grudge the brief travail through which an eternal Saviour is brought forth ?

Without the experience of sorrow, we could not gain the knowledge of good and evil; without this the conscious choice of the highest could not become certain, nor the very root of desire to unite with forms be eradicated. The perfect man is not one whose lower nature still yearns for contact-born delights, but is strongly held in check; he is one who has eliminated from his lower nature all its own tendencies, and has brought it into perfect harmonious union (yoga) with himself; who passes through the lower worlds unaffected by any of their attractions or repulsions, his will unalterably pointing towards the highest, working without an effort with all the inviolability of law and all the flexibility of intelligent adaptation. For the building of such a man hundreds of incarnations are not too many, myriad years are not too long.

Never let us forget, in the wildest storm of sorrow, that these early stages of our evolution, in which pain plays so large a part, are early stages only. They bear an infinitesimal proportion to our existence ; nay, the two things are incom-measurables, for how can we measure time against eternity, myriad years against an unending life ? If we spake of the cycle of reincarnation as the infant stage of humanity, full of infantile ailments, we should utterly exaggerate its relative importance. Verily "our light affliction, which is but for a

moment, worketh for us a far more exceeding and eternal weight of glory." Therefore when the storm-clouds gather, look beyond them to the changeless sky ; when the billows buffet, lift the eyes to the eternal shore. Let earth and hell pour forth their angriest forces to overwhelm, they shall only lift us upwards, bear us outwards. For we are unborn, undying, constant, changeless and eternal, and we are here only to forge the instruments for an immortal service, the service which is perfect freedom.

ANNIE BESANT.

—*The Theosophical Review.*

EVOLUTION AND REINCARNATION.

(*Continued from page 135.*)

BUT grant that the consciousnesses of the several changes occurring within a given organism, could, somehow, by some unthinkable means, synthesize themselves, thus co-ordinating the experiences of its existence from birth to death, what becomes of this co-ordination when the organism is disintegrated? Suppose that the consciousnesses produced by the changes which had occurred during the lifetime of a crystal had succeeded in getting themselves well co-ordinated, how could this co-ordination of experiences be added to the sum of evolution at the death of the crystal? By no conceivable means. As the crystal disintegrated all record and recollection of its experiences would be blotted out, and the molecules which composed it would be left at the same stage of evolution which they had reached when they first became part of the crystal. They might enter other crystals at the same stage of development as the one which they had left, and again be disintegrated. Similar cycles of integration and disintegration might be repeated for an eternity but the mind can conceive of no development of consciousness, no evolution. But it is admitted on all hands that evolution is a fact ; and, perhaps every one will agree with Spencer's recognition of the fact that it is the consciousness which evolves. If these two facts are conceded, then it follows that consciousness cannot be the result but the cause of any phenomena represented by the term change. For it has been shown (1) that results of changes could not consolidate themselves, without which there could be no co-ordination of experiences, hence no evolution ; and (2) were it granted that the changes occurring from birth to death in a given organism

could get themselves co-ordinated, then we are met with the further impossibility of conceiving how this co-ordination of experiences could be added to the sum of evolution at the death of the organism, for that co-ordination having begun with the integration of the organism it must end with the disintegration of the organism. The first difficulty cannot be met without supplying a medium capable of cognizing and co-ordinating the changes occurring in the organism. The existence of consciousness, or soul, apart from change, is an intellectual necessity to account for the phenomena of evolution, quite as much as the existence of ether is an intellectual necessity to account for light and other phenomena. If the existence of consciousness, or soul, be granted the second difficulty also will be overcome. For if its existence is once conceded, neither its beginning nor its ending can be conceived. It must have existed before the integration of the organism and it must persist after the organism has disintegrated. It must in fact be the essence of the organism, the power which produced it. How the experiences of any organism can be added to the sum of evolution is then easily conceivable. When the consciousness has gained all the experience it can get in one organism it leaves it and builds for itself a new form.

The experience which it gathers through the building, operating, and life-time environment of one form makes it wiser and abler to build a higher organism. Thus the gradual perfection of type goes on; slowly, imperceptibly; but still there is progress. As Plato puts it, "The soul weaves ever her garments anew." Without this idea of reincarnation evolution is positively unthinkable. Everyone who has looked within himself knows that his consciousness is not any one of the experiences of his life nor the sum of all of them but is something independent of and apart from all experience. It is his very being which has neither beginning nor ending, but is.

To follow the progress of the consciousness, step by step, from mineral to man, there must be a continuous and unbroken chain. If there is anywhere a single break, the two ends could not be united by any process that can be represented in thought.

If the development and persistence of the consciousness is once admitted then the degrees of development must extend almost to infinity in both directions. Though the mind can trace it back till the degrees of consciousness become almost infinitely small, yet it cannot trace it back till it becomes

no consciousness at all. Between the smallest conceivable degree of consciousness and no consciousness at all there is an infinite gulf. On the other hand there must be degrees of consciousness above the human which have almost reached the absolute, for they must have been progressing throughout the eternities of duration. That there are States of Consciousness far beyond the normal human there can hardly be any doubt. Here we have *a priori* proof of their existence ; and in such books as "The Secret Doctrine," "The Growth of the Soul," etc., we actually hear from them. Those who have advanced but one stage beyond normal mankind know from actual observation that reincarnation is a fact. Man has reached that stage of evolution where he can and must take hold of his own development if he is to progress at all. Up to a certain point he can advance himself as fast or slow as he wills. This power of self-development is reached when he becomes self-conscious, that is, when he can turn his reason upon his inner consciousness and cogitate upon the purposes of his own being—a process which Spencer has proved to be a logical impossibility. He says : First Principles, § 20, "The mental act in which self is known, implies, like every other mental act, a perceiving subject and a perceived object. If then the object perceived is self, what is the subject that perceives ? Or, if it is the true self which thinks, what other self can it be that is thought of ? Clearly, a true cognition of self implies a state in which the knowing and known are one—in which subject and object are identified ; and this Mr. Mansel rightly holds to be the annihilation of both." This indirectly proves the occult position which declares that man is not only one centre of consciousness, but several.

In the mineral kingdom, when the crystal dies, its consciousness persists in an astral form-body which again seeks to express itself physically. The Astral form is the prototype of the crystal, and it draws into itself the physical molecules, which, as it were, make the form-body objective. But each of these molecules is built upon a principle similar to the crystal itself. Each of these has a consciousness and astral form of its own. These are co-ordinated or synthesized by the higher consciousness of the crystal, and thus co-ordinated they form the life of the crystal. This applies to all living forms whatsoever, from atoms to planets. When the higher consciousness of the organism ceases to co-ordinate the centres of consciousness in the molecules, it is said to be dead. WM. SCOTT.

MRS. BESANT AT THE VEGETARIAN JUBILEE.

THE Jubilee Meeting of the Vegetarian Society—the 50th Annual Meeting—was held at Manchester on October 15th. It was one of the most successful that had ever been held in connection with the Society.

Mrs. Besant presided over the public meeting in the evening and in her opening address said it was her pleasing duty to open that meeting in celebration of the 50th anniversary, the Jubilee of the Vegetarian Society, and she hoped that before they left that hall some new members would be added to their ranks. It seemed to her that she owed her position there more to good fortune than to merit, for when she heard telegrams read from vegetarians of 35 years' standing, she felt that, being only a child of not quite nine years, she was scarcely in her proper place in taking the chair. Nevertheless, being there, she would voice their general congratulations that vegetarianism had passed beyond the point when it was simply an object of ridicule to the general public. They did not now find the vegetarian described as a creature who lived merely on cabbage and potatoes. It was understood that within the vegetable kingdom they could find sufficient for human nutriment, without going outside it and infringing on the lives of sentient creatures around them. That seemed as though it might be their first congratulation, when they thought of the age of the movement. It had outlived the period of ridicule, it was entering on a period of successful propaganda, and of respectful recognition among all thoughtful and intelligent people. Looking now for a moment at the causes which might lead people to adopt vegetarianism as a rule of life, there were many aspects in which the principle might be presented to the public. She had no doubt that those who would follow her, trained by so many years of successful teaching of vegetarianism, would take up one by one many of the most important and salient points. For herself she would confine her remarks to a review of those principles which dealt with it from the general stand point of the law of life, which, spoken in other words, was the law of love. They might take up vegetarianism to purify the body; they might take it up in order that they might have a body that would be less an obstacle to intellectual and moral growth; and such reasons as those justified the practice, and no man or woman need be ashamed to confess them. But still deeper and more attractive than such an object was their

principle as vegetarians, the recognition of the unity of life in all that was around them, that life was everywhere, through all, and in everything, and that they were but parts of that one universal life. When they recognised that unity with all living things—and from her standpoint all things were living—then at once arose the question of a life that must needs be nourished and supported. How could they support that life of their's with least injury to the lives around them; how could they prevent their own life adding to the suffering of the world in which they lived? Then, looking at all living things, they found that they could distinguish between one kind of living thing and another. Vegetables most certainly lived; she was not excluding them from the all-embracing circle of life; but though they lived they had not as yet developed within themselves those feelings of pleasure and of pain, those sensations keen and acute, which belonged not to the mineral and vegetable lives, but to the animal and the human kingdoms. They found among animal, as amongst men, power of feeling pleasure, power of feeling pain; they saw them moved by love and by hate; they saw them feeling terror and attraction; they recognised in them powers of sensation closely akin to their own, and while they transcended them immensely in intellect, in mere passional characteristics, their natures, and the animals' were closely allied. They knew that when they felt terror, terror meant suffering to themselves. They knew that when a wound was inflicted, that wound meant pain to themselves. They knew that threats brought to them suffering; they had a feeling of shrinking, of fear, of absence of friendly relations; and at once they began to see that in their relations to the animal kingdom a duty arose which all thoughtful and compassionate minds should recognise, the duty that because they were stronger in mind than the animals they were their guardians and helpers, not their tyrants and oppressors, and that they had no right to cause them suffering and terror merely for the gratification of the palate, merely for an added luxury to their own lives. For man, in that universe of unbroken lives, had his place and duty. All who were weaker, all who were in his charge, all whom he was able to influence came, or should come, within the circle of his love. Those creatures that were around them, and that helped them in their lives, whose strength was yielded to their service, whose gratitude repaid their kindness, those creatures they felt were knit to them by ties that humanity forbade them to disregard; and they declared that they could not

permit the causeless torture of those creatures by the ignorant and the thoughtless. But how could they talk about the prevention of cruelty to animals, and punish the carter, the ploughman, the ignorant amongst them, if they set them the example of the worse cruelty of the cattle-truck and the slaughter-house, and taught them that they had no ties of brotherhood with the creatures that they slew for the maintenance of their own life? Thus looking upon the animal kingdom, a sense of duty awakened within them; they felt that animals were not intended simply to be slaves of men's whims, to be victims of his fancies and desires; they were living creatures, showing forth a Divine life, in lesser measure than themselves, it might be, but it was the same Divine life that was the heart of their heart and the soul of their soul. If that was so, if in their measure also they showed out the love that was Divine, should men check that manifestation, should they retard that evolution by letting them meet from their superiors cruelty and death, instead of training, education and aid in their evolutionary growth? For the animals evolved under the fostering intelligence of man, the horse, the bullock, the dog, the elephant, any of the creatures that were around them in different lands, all developed a growing intelligence as they came into healthful relations with their elder brethren, men and women. Man found that they answered with love to his love, with growing intelligence to the exercise of man's minds; and they began to realise that it was their duty to train and help that growth by making them co-workers with themselves, by developing their intelligence, by human companionship, and not by slaughtering them and making a gulf of blood between them and mankind. For, surely, man should not go through Nature leaving behind him a track of destruction, of misery, of hideous injury wherever he went. They who ought to be the beautifiers of the world, made it less beautiful than Nature had left it. Wherever they went, terror trod in their footsteps; wherever man travelled, fear continually stalked behind him. Man went into some island where hitherto human foot had not trodden; around the strange creature man, wild animals would gather, birds would come around him, curious, desiring to investigate the new form of living creature; and sailors would tell them that sometimes when they had landed for the first time on an island uninhabited by man, those creatures had crowded around them in trustful ignorance, coming close beside them to receive—what? to be struck down in every direction, clubbed with dreadful

weapons, their skins and feathers torn from off them, and left often uselessly slaughtered, bleeding witnesses of the cruelty of man. And as that occurred time after time, all through the animal kingdom the feeling of fear arose, so that when they walked through the wood or over the field, all the fair creatures of the woodland fled from their approach as soon as they heard their step; and it was only now and again in the history of mankind that some noble soul was born to humanity, some saint of compassion and of love unbounded, like St. Francis of Assisi, it was only then that they saw what man should be to the brute, what man might be to his younger brothers, as even the very birds, wild to others, would fly to him and settle on his shoulder, recognising the outpouring love that was within him, and trusting him as all innocent creatures trust one another. So that one standpoint they might take up, it seemed to her, was that standpoint of love, of recognition of their place in the world; not that they themselves might be cleaner in the materials of their bodies, not that they themselves might have better instruments for their minds and for their souls, but that they might be better channels of Divine love to the world on every side. For that reason fundamentally she was a vegetarian, and would not take for herself the life of any sentient creature that lived around her. There was one other thought closely allied to that. What of their duties to their fellow men? And here she appealed particularly to her own sex, because women were supposed to be the standard in the community of refinement, of gentleness, of compassion, of tenderness, of purity. But no one could eat the flesh of a slaughtered animal without having used the hand of a man as slaughterer. Suppose that they had to kill for themselves the creatures whose bodies they would fain have upon their table, was there one woman in a hundred who would go to the slaughter-house to slay the bullock, the calf, the sheep, or the pig? Nay, was there one in a hundred who would not shrink from going to see it done, one in a hundred who would not be horrified to stand ankle deep in blood and see the carcasses lying there just after the animals were slain? But if they could not do it, nor see it done, if they were so refined that they could not allow close contact with themselves to the butchers who furnished them with their food, if they felt that these were so coarsened by their trade that their very bodies were made coarse by the constant contact of the blood with which they must be continually imbrued, if they recognised

the physical coarseness which resulted inevitably from the contact, dared they call themselves refined when they purchased their refinement by the brutalisation of others and demanded that some should be brutal in order that they might eat the results of their brutality? They were not free from the brutalising results of that trade simply because they took no direct part in it. Lately she had been in the city of Chicago—one of the great slaughter-houses of the world,—where the slaughter-men, who were employed from early morn to late at night in the killing of thousands of these hapless creatures, made a class practically apart from their fellow man; they were marked out by the police as the most dangerous part of the community; amongst them were most crimes of violence, most ready use of the knife. One day she was speaking to an authority on that subject, and she asked him how it was that he knew so decidedly that most of the murders and the crimes with the knife were perpetrated by that particular class of men, and his answer was suggestive although horrible; he said: "There is a peculiar turn of the knife which men learn to use in the slaughter-house, for as the living creatures are brought to them by machinery, these men slit their throats as they pass by. That twist of the wrist is the characteristic of most crimes with the knife committed amongst our Chicago population." That struck her at once as both a horrible and significant fact. What right had people to condemn other men to a trade that made them so readily take to the knife in anger, which marked them out as specially brutalised—brutes amongst their fellow men? Being constantly in the sight and the smell of blood, their whole nature was coarsened; accustomed to kill thousands of creatures, they lost all sense of reverence for sentient life, they grew indifferent to the suffering they continually saw around them; accustomed to inflict pain they grew callous to the sight of pain; accustomed to kill swiftly, and sometimes not even waiting till the creature was dead before the skin was stripped from it, their nerves became coarsened, hardened and brutalised, and they were less men, as men, because they were slaughterers of brutes. And every one who ate flesh meat had part in that brutalisation, every one who used what they provided was guilty of that degradation of his fellow men. If she might not appeal to them in the name of the animal, if under mistaken views they regarded the animal as not sharing their life, then she appealed to them in the name of human brotherhood, their duty to

their fellow men, their duty to their nation, which must be built up partly of the children of those who slaughtered, who physically inherited the very signs of their brutalising occupation; she appealed to them by their duty as men and women who should raise the race, not degrade it; who should try to make it divine, not try to make it brutal, try to make it pure, not try to make it foul; and therefore, in the name of human brotherhood, she appealed to them to leave their own tables free from the stain of blood, and their consciences free from the degradation of their fellow-men.

After numerous addresses from other speakers the Rev. J. Clark, in proposing a hearty vote of thanks to Mrs. Besant said, her presence there as president was due to some discussion which took place at a meeting of the executive regarding their attitude to people of various religious views, and whether they had that breadth among them that would include vegetarians of every type of thought and religious faith. It was said emphatically by those present that they could rise to this altitude, and when they were immediately challenged to invite Mrs. Annie Besant to preside over the annual meeting, they said "Aye" with one accord. He was sure the audience would not blame them for affording an opportunity of witnessing how eloquently she had pleaded on behalf of the cause in which her heart was interested, with all his heart he moved their most cordial thanks to Mrs. Besant for her kindness and efficiency, and he would ask the chairman of the executive to second it. Mrs. Besant in replying to the enthusiastic adoption of the vote of thanks said "Friends, our meeting is ended; the fifty years lying behind us is closed; fifty years are opening before us when the Society will be celebrating its centennial anniversary. None of us on the platform to night can expect to speak on that occasion, half a century a head. There are some here young enough to take our places when those fifty years lie behind them, as now fifty years are closed; and I appeal to the young, as our last words to night, take up this banner, carry it through the years that lie in front, and be able to say fifty years hence—not to a meeting within walls, the meeting then will be too vast for a hall like this—be able then to say that from to-night, when they heard the speeches at the Jubilee Meeting, they started on a purer life, and that they reckoned from the Jubilee Meeting at Manchester their obedience to that Divine Command—"Thou shalt not kill".

THE THEOSOPHICAL CONVENTION OF 1897.

THE twenty-second annual Convention of the Theosophical Society was held at Adyar Madras from 27-30th December, 1897. As usual delegates from all parts of India including Ceylon had assembled to celebrate this one of the most important of our conventions.

The chair was taken, as usual, by the President-Founder, at noon on the 27th December. Owing to the prevalence of the bubonic plague in the Bombay Presidency, Dr. Arthur Richardson Ph. D., F. C. S., F. T. S., was the only representative of our several active Branches within the infected territory. Mr. A. G. Watson, F. T. S., came from his engineering work in the Kotah native State; Rai Sahib Ishwari Prasad, F. T. S., from Amraoti; Mrs. Beatty, F. T. S., from Wellington, Nilgiris; Mrs. Higgins, Miss Rodda, Miss Gmeiner and Mr. Peter D'Abrew—all of the Hope Lodge T. S., came from Colombo; Mr. M. M. Desai, from the Central Provinces; and H. R. H. Prince Prisdan Choomsai of Siam, now a Buddhist monk known as Jinawara Vansa, and another Buddhist monk of the Amarapoora sect of Ceylon, came from that lovely Island on a visit to the President-Founder. Babu Upendranath Basu, M. A., Joint General Secretary of the Indian Section, came from Benares to supervise the business of this year's Convention of the Section. A feeling of buoyancy and perfect confidence in the future of the Society seemed to prevail, and the proceedings went off without the smallest jar or friction. The Convention Hall looked very fine and spacious since the four heavy brick and stucco columns in the vestibule were replaced by iron girders and the whole floor space opened out. Other radical improvements of the same sort are to be made during the coming year, so that by next Convention the Hall would be so changed for the better that Mrs. Besant would scarcely be able to recognize it.

The feature of the Convention was the conspicuous absence of our beloved sister Mrs. Annie Besant and the filling up of her place by Miss Lilian Edger, General Secretary of the New Zealand Section, who more than fulfilled the expectations formed of her by her able and highly instructive lectures on the morning of the four days of the Convention. The subjects selected by her were "Theosophy Applied (1) to Religion, (2) to Home, (3) to Society and (4) to State." The learned reporter of the *Hindu* has in his brilliant notices of these lectures praised them as among the best ever delivered in Madras. We cite below brief extracts from these able reports:—

"MISS EDGER and the great Society under the auspices of which she made her first appearance this morning must certainly be congratulated on the excellent impression she has produced on the audience gathered together from all parts of the country We can have no hesitation in declaring that her first Indian discourse on religion and theosophy was a most eloquent and convincing one, and that she maintained throughout the time she spoke, a perfect mastery over her audience and displayed both careful discrimination in the choice of her topics and of the arguments for enforcing them, as well as powers of clear presentation. Her language was choice, and her delivery calm ; The subject taken up for discussion by Miss Edger was the mission of Theosophy in laying bare to each great religious fraternity of the world the essential and underlying, but neglected, though *common*, principles and ideas of their faith. The elevating and harmonising influence of a lecture like this, enforced with all the graces and melodies of the gentle and calm music of Miss Edger's attractive personality has been of a highly impressive character and not to be easily forgotten. While listening attentively to Miss Edger's clear and convincing eloquence her delighted audience must have felt not a little surprised at the inspiration which a knowledge of other faiths, broader and more human than that in which she was born and bred, has been able to convey to her, and the marvellous influence for good which is being exercised on the remotest corners of the world by the theosophical medium through which that knowledge has been conveyed in a manner so well calculated to raise and enrich humanity.

"If we say of Miss Edger's second lecture that she more than justified the expectations she raised by her first one yesterday, and that she has gained another distinct step in the estimation of her worth as a teacher by her audience, it will be only feebly voicing the chorus of approval and praise that was welling up from the lips and hearts of all. It was freely given out by many elderly members of the audience, and by some especially who are connected with the profession of teaching the youth of the land, that the *very practical* method of dealing with her subjects which is so characteristic of Miss Edger's lectures is a positive merit of so high a character and so much needed under our existing circumstances that our love and gratitude and appreciation of her is all the more warm and genuine to-day.

"It only remains for us to reiterate our conviction that this

particular course of (four) lectures has been of a really elevating and inspiring character to our countrymen in Madras. May the blessing of Sri Krishna and the sages of India and the world rest on Miss Edger's noble mission to the men and women of Bhāratavarsha, prosper her endeavours for the spiritual elevation and emancipation of mankind, and crown those endeavours with the happiness springing from the consciousness of success and fruition."

The President-Founder in his opening address in heartily welcoming the brothers assembled, observed that never before since the foundation of the Society, had its prospect been brighter, its sky more unclouded. He said that storms might come again—nay that they might be sure that they would—that fresh obstacles would present themselves, but that one such exciting exhilarating year as 1897 braced up one's courage to stand the worst shocks and surmount the most obstructive difficulties that could be found in their forward path. He further observed that it was not merely from one quarter that good fortune was flowing towards this centre, but from all sides; not only from America but from Europe, India and the Australasian Colonies came to them the proofs that their Theosophical movement rides on the crest of a wave of spiritual influx that was circulating around the globe. He added that it was true that he spoke with enthusiasm but not with exaggeration, and that time would prove the correctness of his views.

In Ceylon the Society's schools and Colleges were in a very encouraging condition. There are now under its supervision 105 schools, with some 17,000 children in attendance. Some fifty more schools have been opened by Buddhists. The 33rd edition of our President's *Buddhist catechism* was published during the year.

During his Australian tour the President visited all our branches in the colonies and made personal acquaintance with all our members there. The President declared that in those young communities he found here and there individuals who were as ardent in zeal for Theosophy and as eager for instruction in the hoary wisdom of the Aryan Sages, as he had found in India itself. He complained of a tendency in certain very few Branches there to assert their corporate importance and autonomy instead of setting example of perfect loyalty to the principle of federal combination of autonomous units for the common good. He considered our Society as a model of a *maximum* of centralized moral strength with a *minimum* of

invasion of local independence as the world could ever show. Each Section of the Society was but an organized Central Committee which acted for all its Branches, derived its power from them, and served as their agency to keep alive the bond between them and the President-Founder, the Society's central executive. He hoped that this view might become clear to every Branch throughout the world, that it might realize that it was but one out of four hundred similar groups of students and that no one Section was of any more importance to him than any other, but was equally important as any other in the whole Society.

The President called attention of all Theosophists to the splendid example of self-denial set by the Salvation Army during their Self-denial week, a result of which he saw in New Zealand where in one week's time Rs. 25,000 were contributed to their general treasury. He solemnly adjured all Theosophists to begin this year in a similar way to set aside some fixed percentage of their respective incomes as a great fund for the general benefit of the Society, for distribution as the exigencies of its work in the various sections and otherwise throughout the world should demand. He recommended that the White Lotus Day week might be selected for that purpose.

In America the labours of Mrs. Besant and Countess Wachtmeister have raised out of the wreck of our Section there 53 Branches from 13 only which had remained loyal to our Society. Theosophy has been redeemed there from much disrepute and contempt into which it had fallen owing to the unwise actions of the Judge party, by the magnificent expositions of it by Mrs. Besant whose tour was apparently enjoined by the Higher Powers and supervised and piloted with consummate wisdom and care. Hence it was that in spite of every possible obstacle which human malignity could devise, she succeeded beyond all expectations in her appointed task. One of the members there contributed towards the propaganda work the cost of printing 50,000 copies of Mrs. Besant's pamphlet on "What is Theosophy?"

The reports of the other Sections of the Society throughout the world—the Indian, the European, Scandinavian, Netherlands, Australian and New Zealand—give very good and encouraging news and everything goes on as we desire. The number of Sections of the Society throughout the world stood at 7 and the number of Branches at 492 in 1897.

The T. Subba Row Gold Medal which was instituted by the

convention of 1883 for award to the best writer on Theosophical subject during each year, has been awarded to Mr. C. W. Leadbeater for his valuable contributions during the year under report. Rai Saheb Ishwara Prasad, F. T. S., has contributed a sum of Rs. 500 towards this object which along with certain other contributions has raised its capital bearing fund to Rs. 1,500.

As usual, the Anniversary of the Society was publicly celebrated on the 28th December, at Victoria Public Hall, Madras. The building was thronged to its full capacity, over 2,000 persons being present, and great enthusiasm prevailed. The addresses this year were by the President-Founder; Dr. Arthur Richardson, Ph. D.; H. R. H. the Prince-priest of Siam (by written paper, read for him by the President-Founder); Babu Roshan Lal, Barrister-at-Law. Allahabad; Mr. Harry Banbery, F. T. S.; Mr. A. F. Knudsen, F. T. S., of Hawaiian Islands; and Miss Lilian Edger, M.A. The President called attention to the fact that at the fifteen annual functions like the present, which had been held in Madras, he had placed before them speakers from England, Ireland, Scotland, Germany, the United States, Japan, Ceylon, Russia, France and Tibet; he now added to this list, which so strikingly proves the world-wide spread of Theosophical ideas, friends from New Zealand, Siam and the Sandwich Islands. Dr. Richardson gave a most interesting account of his observations on the Plague at Bombay; the paper of the Prince of Siam expressed his views upon Practical Theosophy; and Miss Edger closed with a brief but heart-touching address which was applauded to the echo.

Notes and News.

FROM information received about the recent Convention of our Society at Adyar it appears that it was one of the best gatherings which has been ever piloted by our noble President-Founder. Miss Lilian Edger has entirely justified all the expectations formed of her. She has left Adyar in company with the Colonel for Calcutta whence she is expected to commence her Indian tour, and we hope to see her on this side of India in a few months time. We cordially wish her every success in her noble and unselfish work. An account of the Convention will be found among these pages.

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THE parent-nest of our Society in London has sent us a fine Christmas present in the person of one of her younger brood—Mr. Harry Banbery, President, Bow Lodge, East End, London—to carry on the work of our cause in Ceylon under the direction of the President-Founder. Mr. Banbery arrived in Bombay on the 26th December last and put up at our Lodge for the day and left the same evening by the mail train for Madras. He was accorded a hearty welcome by our brothers here. A public reception was given to him in the Lodge in the evening and our President, Bro. David Gostling, introduced him to the audience in a few well-chosen words; and Bro. Banbery was duly garlanded in the oriental fashion much to his delight and amusement among hearty plaudits of brothers and friends assembled. Bro. Banbery in reply offered his cordial thanks for the reception given and the kindness shown him during his brief stay in our Lodge. He gave a highly interesting account of the work done at home and expressed a desire that he would be one day working among us.

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WE are glad to announce that an anonymous donor has quietly put into our Lodge Subscription Box for the free distribution of pamphlets the handsome sum of Rs. 500 (five hundred) with an intimation that it should be used as a nucleus for a building fund for our Lodge and if not to use it towards its general fund. To this amount a further equal sum has been contributed by the noble President of our Lodge, Bro: David Gostling, for the same purpose, thus raising the nucleus of our building fund to Rs. 1,000. Blessed is the hand that giveth!

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Light—the eminent Spiritualistic journal of London—bestows the following high encomium on Mrs. Besant's Adyar lectures on "Four Great Religions":—

"The fact is that in matters of religion Mrs. Besant may be said to be a kind of free-lover, and as La Rochefoucault said of woman's love, so may we say of Mrs. Besant's religion—that in her first religion Mrs. Besant loved her own particular Creed, but in her subsequent faiths what she loved has been Religion itself. The religion she loves best is that with which, as it were, she happens to be consorting at the moment. Not that she is fickle or heartless, but rather that she has got so much above the foolish prejudice of thinking that any particular religion is the happy possessor of all the truth, that she is able to see in every religion a partial embodiment of her ideal religion, so that she is able to love them all in turn with perfect impartiality. When one reads what she says about Hinduism, one concludes that she is a worshipper of Vishnu, and pictures her as bathing religiously in the Holy Ganges; when she dilates on Buddhism, one cannot help thinking that she certainly must be a Buddhist, and imagines her burning joss-sticks before the shrine of her Lord; when one listens to her glowing eulogy of Zoroastrianism, it strikes one forcibly that she is in reality a Zoroastrian; and when one comes to her exposition of Christianity, one is inclined to exclaim, 'Bless me! if she is not a Christian after all!'"

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Theosophy (formerly *The Path*) the organ of Mr. Judge's Society in America has with its November number again changed its name and appears under the title of "Universal Brotherhood." Dr. J. D. Buck contributes an excellent article on the "Secret of Power."

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WE rejoice to see from the *Brahmavâdin* that Swâmi Vivekânanda has been urging on the people of Lahore and Sialkote the need of practical work. The starving millions, he urged cannot live on metaphysical speculation, they require bread; and in a lecture he gave at Lahore on Bhakti, he suggested as the best religion for to-day that every man should according to his means go out into the street and search for hungry Nârâyans, take them into their houses, feed them and clothe them. The giver should give to man remembering that he is the highest temple of God. He had seen charity

in many countries and the reason of its failure was the spirit in which it was carried out. "Here take this and go away." Charity belied its name so long as it was given to gain reputation or applause of the world.

* * *

WE have good news all round as regards the progress of Theosophy in all lands. One of our German brothers says that Germany is preparing itself for Theosophy. In France M. Gillard reports the prospects as most favourable. Theosophy has made definite progress in Spain during last year, the press there which hitherto followed the policy of silence, is now eagerly borrowing and spreading theosophical ideas, though without acknowledgment. The Rome Lodge in Italy meets every day for study and a new Italian theosophical paper first named *Parra Favella* (the little spark) and subsequently *Teosofia* has been started. In America, Australia, and New Zealand Theosophy is fast spreading far and wide. On the whole the prospects are most cheering and encouraging.

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THE Surat Branch of our Society has recently published in Gujarati at the cost of their H. P. B. Propaganda Fund an excellent compendium of *The Secret Doctrine*. The book makes a goodly volume and is entitled "Gupta Gnyan Samhita" and is divided into six chapters consisting of (1) Introduction (2) Cosmogenesis (3) Anthropogenesis, (4) Stanzas of Dzyan with Commentaries, (5) Pauranic Mythology and its interpretation and (6) the concluding chapter is devoted to an excellent translation of that Crest-Jewel of Theosophy "Light on the Path" with admirable comments below each aphorism. The book is written in easy and simple Gujarati and we strongly recommend it to Gujarati reading public.

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During January 1898 the following lectures were delivered in our Lodge :—In English—"Is suffering a necessity for spiritual culture," by Bro : D. D. Jassavala ; "God—His existence, worship and attributes by the help of Phrenology" by Bro : B. A. Sahasrabudhe ; "Meditation" by Bro : P. S. Daru ; "The Qualifications of a Theosophist" by Bro : P. M. Ghadiali. In Gujarati—"Aura and the Plague" by Bro : Panachand A. Parakh ; "The Three Paths to Union with God," three lectures by Bro : Manmohandas D. Shroff.

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THE THREEFOLD FIRE.

[A lecture delivered by Bro. Arthur Richardson on 31st October 1897 in Framji Cowasji Institute before the Parsi Community]

FIRE, from whatever aspect we regard it, has from earliest times appealed to man as the most important and far reaching of all the phenomena of the material world. Terrestrial fire is exclusively the property of man, that is to say he alone in the animal creation knows how to make fire, the lower animals do but fear and dread it or at best rush madly into its destructive flames ; but man has learnt to use and to control it, it cooks his food, and is his sun by night ; and in the present day, as the great steam producer, it is the mainspring of machinery, the source of power and wealth. But in the past it was more than man's servant, it was to him the type of the Divine, and if we look down the vistas of the ages we see through the dark night of the long past, the light of sacred fires on every altar, a burning lamp in every shrine. Fire was the symbol used by the Rishis and Sages, to teach man of the spiritual fire within ; through it They led him by gradual stages to look for the First Cause behind the manifested world.

Here then is a vast subject open before us, which may be studied from so many points of view that in a single lecture it would be impossible even to touch them all. But in its many aspects we may conveniently group fire under three heads, *viz.*—the physical, symbolical, and spiritual fire, and to night I shall endeavour to shew the connection of the first two to the third—the spiritual fire, and the relation it bears to man, as illustrated in the Zoroastrian religion.

Starting with physical fire, the fire familiar to us in the burning wood, the lamp flame, or the more remote solar fire, let us first enquire how far the mystery with which it was once regarded has been cleared away by modern science. How far is this the most material form of fire,

which was regarded by the ancients as the highest agent in nature and worthy of their worship, how far is this fire fully understood by the philosophers of the present day.

To the scientist fire is the manifestation in matter of *energy* in its threefold nature, as *chemical action*, *light*, and *heat*. But even the first question which arises, as to the chemical changes which give rise to fire, has not yet been fully answered. For more than a century the study of these changes has occupied the attention of chemists, yet to-day they are brought face to face with problems which the keenest intellects have so far failed to solve, for as the external form of flame is constantly changing—as we see if we watch the flickering tongues of fire upon the hearth—so in the body of the flame the constituents are ever passing from shape to shape. Here molecules are battered into atoms, and these again build themselves into fresh combinations, to be again ground to dust in this incessant clashing of the particles in the process called chemical action, on which the phenomena of fire depends.

Fire is essentially the source of light and heat, yet what is light? Here again how little do we know, or rather how much is yet to be known, of those ripples in the shoreless ocean of the ether which, breaking on the retina of our eye gives us the sensation we call light, and its relation to those other waves in the ether, the electrical waves, of which we hear so much in the present day. Truly there is no end to knowledge for as the patient worker—through his incessant knocking—compels reluctant Nature to open one by one her secret doors, she does but give him glimpses of vaster and vaster tracts of country yet to be explored, so that he may well say with Newton—the greatest and most humble of nature's priests—"I seem to have been only like a boy, playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

Heat is the third great attribute of fire. It is recognized by the scientist as the cause of that ceaseless motion of the particles of which all matter is composed. Heat is the energy which gives rise to this motion—this life—in what is commonly called 'dead, or inanimate matter'; only when all heat is withdrawn does this motion cease; only when a body is *absolutely cold* can it be called truly dead.

Fire then, whether studied on the large scale in the sun, or in miniature in a candle flame, is the field of manifestation

of these three great agents of nature,—chemical action, light, and heat, the great builders, preservers, and destroyers of our system, the prime movers of the world. Ages ago Heraclitus seems to have arrived at the same conclusion for he declares “Fire is the great cause, and all things are in a perpetual flux.”

Thus we see that though science has done much to add fresh facts to our knowledge regarding fire, it still holds its own as the highest and most far-reaching of the phenomena of nature, indeed we might almost say that, from a scientific point of view, it is the first cause on the material plane.

The ancients then were not so far behind when they made it head the list of the four elements, earth, water, air and fire. These are the four types corresponding to the three states of matter recognized to-day as the solid, liquid and gas and the fourth corresponding with fire called in modern language energy. The composition of the earth is known, water is composed of oxygen and hydrogen, and air has many times been analyzed, but fire or energy is of a subtler nature, and has no composition in this sense, we may call it the spirit that ensouls matter. Already, then we see that on this physical plane, fire or energy is essentially different from the other three; already the ground of the material, and ponderable is slipping from under our feet, already we have passed from one reality matter—that can be analyzed and weighed—to another and equally real ‘something’ fire or energy which is not matter and has neither composition nor weight. This is that protean fire which has no properties yet gives the properties to matter, is nowhere yet everywhere, even in the flint struck by the steel; is unknown except in matter, yet without it matter would cease to exist. But we must leave these ‘hard facts’ of science and pass on to the consideration of fire in its symbolical aspect.

Fire is defined by Madame Blavatsky as “the most unadulterated reflection in heaven and earth of the One Flame, it is life and death the beginning and the end of all natural things.” Thus though physical fire is, to us, so great an agent, it is but the representative of still mightier forces acting on higher planes, to be traced back at last to that One Flame whose reflection it is in this our physical world. What wonder then if fire, so unlike anything else in nature, should have seemed to man in every age either itself divine, or a symbol worthy of the highest reverence in his ceremonial worship. First to the savage taught by nature, it must have appealed as a thing terrible and revengeful as he watched

it raging in all its fury through the forest, or bursting in volcanic flames from the mountain, or breaking from the skies in the lightning flash. What wonder if infant humanity should see here a very god to be appeased with offerings and with prayers. Then passing up the scale of human evolution we find man's growing intellect leading him from the concrete to the abstract, for under the influence of his great Teachers, those who laid the foundations of religion in the past, he learns that what is seen is temporal, that behind the phenomenal lies the Cause, the Eternal. But how shall these great Ones describe to him that for which no words exist, how can spirit be expressed in terms of matter; it is here where words with their limited and specific meanings fail, that symbology comes in, and of all symbols used to convey the idea of the Supreme Being the most expressive is that of fire.

In almost every religion Fire is used to clothe this same thought. In the Egyptian Book of the Dead, Osiris Ani is described as 'the Fire the son of Fire.' To the Hindu, Brahman the highest God is Fire. To the Zoroastrian, Ahuramazda the creator is worshipped as Fire. The Jews worship their God as a Pillar of Fire and as a Consuming Fire. To the Christians the Holy Ghost the Comforter, appeared as tongues of Fire, as it descended on the apostles on the day of Pentecost.

Fire is the common symbol round which all the nations of the world may gather, perhaps the only symbol about which we are all at one.

Let us then consider more closely the symbolical significance of fire as presented to us in the Zoroastrian religion, that religion which above all others has, from earliest times, adopted fire as its special symbol, the garment as it were in which to clothe its teachings as to the Divine Essence in relation to man.

Taking the three main fires of the Parsi scriptures, *viz.* Mithra, the Sun-fire, Âtash Dâdgâh the house-hold fire, and Âtash Behrâm the altar fire we see that Mithra, is the symbol or reflection on the physical plane of Ahuramazda. For the sun is the ruler and progenitor of our system, the cosmic fire, and source of all terrestrial fire; his warmth gives life and motion to all matter; his light quickens and sustains the vegetable life in trees and plant; his sunshine (the aggregate of the solar rays) calls forth the physical life in those still higher organisms the animals and men. So Ahuramazda, the spiritual Sun, is the creator of the sun and of the every universe; He is the cosmic spiritual fire;

the source of life in the sun and indirectly of that of the world itself. But more than this Ahuramazda is the source of that still higher life, the spiritual fire in man. He is the Lord spoken of in the Hebrew scriptures.—

“Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who makest the clouds his chariot: who walketh on the wings of the wind: who makest his angels spirits; his ministers a flame of fire” (Psalm CIV). Now the more carefully we study the relation of the sun to our earth the more adequately does he typify the relation of his great prototype—Ahura or God, the Spiritual Sun to man. Thus for example if we take Mithra the physical sun in relation to the vegetable world—so often referred to in the *Mihir Yasht* as “the Lord of wide pastures, sleepless and ever awake” we find from modern science, that he supplies the energy necessary for the growth of the plant creation. For the sunlight that falls upon our earth is as it were a portion of the suns’ energy—his life—which is itself built into the leaves and boughs and trunks of the forest trees, and forms the plants and blades of grass. Thus sunlight is literally a trust vested by the sun in the vegetable kingdom to be held so long as there is growth. But when a tree is cut down and burnt it gives back the equivalent of the light it absorbed in life, for the flames and heat of its combustion represent in a very real sense, the solar energy stored and hidden in it whilst growing and which it now gives out again.

Further we know that a portion of the sun’s energy lies deep in the earth invested in the coal. For the giant palms and tropical vegetation that grew upon the earth and drunk in the sunlight that shone on them thousands of years ago, fell in the course of time and were gradually buried and fossilized, and now are coal; to-day the coal in burning gives out again in its flames the sunlight it received in the remote past.

But the facts which we are gradually discovering in the laboratory as to the relation of the sun to the vegetable world, are but the physical expression of a fundamental Spiritual Truth, which has been reiterated from earliest times, and forms the central doctrine of all the world religions, *viz.*—that as the plant contains a portion of the suns life stored within it which can be called forth as fire, so man contains within himself a portion of that Spiritual Sun, for the Divine ray has passed into all mankind. Thus Ahura like the physical sun

gives and intrusts a portion of His divine essence to His highest creation, this gift is the soul in man, and though in him it may lie buried like the fire in the coal, though man's heart—like the coal—may seem dark and cold and overlaid with the earth of selfishness and vice, yet when the match is once applied, when the flinty heart is struck with the hard steel of conviction, then the sparks flash forth and prove that there *is* a fire within, then man becomes a *living* soul. It is this principle in man, this latent fire present in every one, that makes it possible for him to rise above a merely intellectual beast. It is this fire which when called forth, transforms man the animal, the slave of his desires, into Man the conqueror who vanquishes his lower nature. Thus the prophets and great teachers in all times, recognizing this, have appealed to man confident that their appeal would not be in vain, and have ever sought to draw forth the Divine Principle already there, and to stir the smouldering fire into a blaze.

But there is another and recently ascertained fact with regard to the sun which seems to have been fully recognized by Zoroaster, though long ago forgotten by the Parsis to be now rediscovered by scientists in the West. Sunlight is found to be the great destroyer of disease and malignant microbes on the earth. It purifies stagnant waters, and keep the rivers fresh, in fact science proclaims to-day that the sun is the most powerful disinfectant and sanitary agent in nature. But what do your own scriptures say on the matter? A portion of the Khorshed Yasht when translated runs thus—

“We sacrifice to the bright undying swift-horsed sun. And when the sun rises up the earth made by Ahura becomes clean. The running waters become clean. The standing waters become clean. All the holy creatures of the good spirit become clean. He who sacrifices to the undying shining swift-horsed Sun to withstand darkness, to withstand death that creeps unseen, offers it up to Ahuramazda, offers it up to the Ameshaspentas, offers it up to his own soul.”

Thus we see it clearly stated that the sun purifies the earth and waters, destroys the devas or microbes, withstands death and dispels disease. Religion is thus justified by science though the latter scoffs at the old world lore.

How full of meaning is this passage when we remember that the physical sun is a type of the Spiritual Sun for if science proves that what is here stated is true for the physical plane, much more does experience shew it

to be so in the spiritual life. For when you open your shutters in the morning you are reminded that as the physical sun dispels darkness and disease, so also if you open the doors of your hearts and let the beams of the spiritual sun shine in upon your soul, then the soul given you by Ahura will become clean; the thoughts (born of the astral plane symbolized by water) will be made clean; that you may withstand the Devas (the evil thought forms and elementals) that creep in spiritual darkness; so shall you offer sacrifices to Ahura; so shall you draw down the help of the Holy Ones, your guardian angels; and nourish with spiritual food your own soul.

This brings us to the second fire the house-hold Fire. Here we see that the wood that perpetually burns on every hearth, gives out in its flames the sun light it received and makes it felt to all in the home, thus it proclaims in language clearer than words—"I am the symbol of the Spiritual Fire within you." Then as the Parsi feeds his householed fire, as he fans it into flame, it strikes home with the question. "Is the spiritual fire, the Higher Life, within you smouldering and neglected, or is it blazing and making itself felt by all around in unselfish deeds, kind words, and noble thoughts?" Thus did your Prophet speak in symbols so unmistakable in their simple truth that even "he who runs may read," yet so deep in their meaning that they pierce deep down to the very essence of things to the springs of conduct from whence our motive flow.

Lastly there is the Temple Fire, that fire lit as you know from many sources from the flames of the mountain, the lightning, and the tree, from the fires of the blacksmith and the other trades, from the household fires, and in old times from the fires of warrior and king. All these together blend upon the altar in one united fire the A'tash Behrám. Here then is a great symbol whose meaning we will all do well to bear in mind. For as the external differences symbolized by the many fires, are consumed upon the altar in virtue of this common property of flame, so man whether he be rich or poor, high or low, whatever his external appearance, is united to his fellow men in virtue of this principle he shares with all,—the highest thing in every one—the Spiritual fire. It is the presence of this God within that when once recognized by any man consumes all differences in its flames, and links him in the bond of brotherhood with all mankind.

But just as wet wood will not burn but only smokes and

smoulders, so separateness and selfishness in us smothers the spiritual flame, and keeps us from the rest. Therefore the worshipper at the temple, leaving his shoes the mud of earth behind, casting aside for the time at any rate the selfishness and wrangling of the outer world, draws near the altar with a humble heart and offers there dry sandal wood blending his flame with other flame in token of the united aspiration rising in unison from many hearts in one spiritual flame, a worthy sacrifice to the Most High.

Here then we recognize in the Zoroastrian scriptures the basic principles, common to all the world faiths set forth in the grand and luminous symbology of fire. First the Spiritual sun, the father and source of all typified by the physical sun; then the ray from the One implanted in the heart of every man, making mankind the sons of God, and symbolized by the burning wood; and lastly there is the blending of the many rays in one finding expression in brotherhood and unity, of which the Altar fire is an ever present witness. These are ideas which may serve for *ideals* to be aimed at in the every day life of the world; principles which the Zoroastrian religion, if rightly understood, seems to emphasize with no uncertain sound, a Religion which constituting it cannot fail to meet the wants of mankind in the present day as it has done in the past.

MAN'S QUEST FOR GOD.

MAN has for ages fashioned theories about God, theories ranging from the fetich of the savage to the loftiest dream of the mystic, the profoundest conception of the philosopher. Omitting fetichism we may class the theories of living interest under Monotheism and Pantheism, including under the first the "Theism" of modern thought, and under the latter the scientific Polytheism of the great eastern religions.

In the West, of late years, many of the more thoughtful and highly educated people—repelled by the crude Theism of the masses and by the unintelligent theories of the divine Existence presented by popular Christianity—have taken refuge in agnosticism, a confession of intellectual despair. Feeling that knowledge about God was unattainable, that "no thoroughfare" was written above every path along which humanity was groping after God, these people, truthful and

sincere, thoughtful and candid, have preferred the modesty of silence to the insolence of misbelief. They elected to starve the heart rather than to stifle the intellect, and consoled themselves with the undeniable facts of this world for what they considered as the unverifiable fancies about another. But the ineradicable longings of the human heart for the knowledge of God will sooner or later overthrow any edifice of agnosticism that the intellect can rear, and agnosticism can never be more than the temporary refuge of the wearied intellect, where it may gather strength and courage to start on another stage of the eternal quest.

The popular Christian conceptions of God are dominated by the ideas inherited from exoteric Hebraism, by the crude anthropomorphism of its published scriptures. The Jehovah, or Jahveh, of the Hebrews, imaged as a "man of war," with human passions and superhuman powers, walking in the garden, coming down from heaven to look at a tower, descending to a mountain to proclaim his law, demanding the slaughter of countless animals in sacrifice, declaring himself to be jealous, angry, revengeful, remembering offences generation after generation—this deity of an undeveloped race has been largely instrumental in forming the God-idea of the uneducated in Christendom.

The contact of the Hebrews with Chaldean thought added dignity and grandeur to their idea of God, and their post-Babylonian writings show a nobler view of the divine Being. The God of the prophets, as of the later Isaiah and of Micah, is a grandiose and inspiring conception, a Power that makes for righteousness. This remodelled thought about God was softened into the ideal of a perfect man of superhuman greatness, the Father and Lover of men, in the later rabbinical teachings and in the Jewish-Christian scriptures. The limitations were removed while the ideal humanity was left, power remained without cruelty and justice without severity. But in Christian theology such as we find in Tertullian, and less nakedly in other Fathers of the Church, the savagery of the earlier Hebrews reappears, and the gracious lineaments of "the Father" vanish under the fierce mask of Jahveh, again the vengeful God whelming his foes under fire-floods. None the less the nobler conception remained as an encouragement and inspiration, gradually becoming focussed in the person of the Son, the Divine Man, supreme in tenderness and compassion. From the troublous times of the fourth, fifth, and sixth centuries, enough emerged to satisfy the heart, but not

enough to content the intellect; the conception of God was left vague, hazy, and somewhat terrifying, while the object presented for adoration, on which all love was lavished, was the Son, self-sacrificed, redeeming, surrendering power to pity—a figure that drew all hearts, that satisfied all aspirations, the Man divine enough for worship, the God human enough for love.

Among ourselves, uprising from the Unitarian school of Christians, there is a somewhat curious but most instructive sect, that of modern Theism, represented by Theodore Parker, Francis Newman, Frances Power Cobbe, and Charler Voysey. These assert and worship "the Father," purging away from that conception all that is harsh, unlovely, stern, in the view of popular Christianity, adorning it with all the heart-compelling attributes of the perfect man, turning, in fact, the second Person of the orthodox Trinity into the first, and investing the now wholly divine Figure with all the far-reaching qualities of deity. The Trinity disappears, the Unmanifested is ignored, and a vast superhuman personal God is regarded as at once the Father of spirits and the all-sustaining, self-existent Life, beyond whom, embracing and pervading all, naught else exists. He is at once the "One without a second," and the personal Lover and Friend of man. If all the harsher traits were expunged from the God of Muhammed, and the fierce wrath were replaced with an immeasurable compassion, then, for the unity and personality of the Supreme, Theism and Islâm might link hands.

Says Theodore Parker: "The mode of man's finite being is of necessity a receiving: of God's infinite being, of necessity a giving. You cannot conceive of any finite thing existing without God, the infinite ground and basis thereof; nor of God existing without something. God is the necessary logical condition of a world, its necessitating cause; a world, the necessary logical condition of God, his necessitated consequence. . . . It is the idea of God as infinite—perfectly powerful, wise, just, loving, holy—absolute being, with no limitation. . . . His Here conterminous with the all of space, his Now coeval with the all of time." (*Ten Sermons on Religion*, pp. 338, 339, 341.)

"The Soul contemplates God as a being who unites all these various modes of action, as manifested in truth, in right, and in love. It apprehends him, not merely as absolute truth, absolute right, and absolute love alone, but as all these unified into one complete and perfect being, the Infinite God. He is the absolute object of the soul, and corresponds thereto, as

truth to the mind, as justice to the conscience, as love to the heart." (*Ibid.* p. 9.)

As intellect developed and knowledge increased, science began to undermine the popular theory about God, and to see inconsistencies in the loftier thought. The widening out of the universe, the opening of immeasurable depths of space, the glimpses of far suns which dwarfed our own to rushlight, the whirling infinities of innumerable systems, the gold-dust sprinkled afar that was found to be galaxies of stars—each star a sun, each sun the centre of its circling worlds—the faint mist-wreaths that turned out to be uncounted hordes of luminaries on the edges of new fields of being, the unplumbed profundities of living things in ever-diminishing minuteness presented by our own globe, the infinities of life on the one hand too small for scanning, the infinities of life on the other hand too vast for measuring—from all this the brain staggered back, dizzied and confounded, overturning, as it reeled against it, the idol of an extracosmic God. Jean Paul Richter's dream became a reality, and void pealed back to void, orb tossed back to orb, the mournful cry, "Children, you have no Father." But when the intellect was crushed beneath immensities, the soul uprose in indomitable and admirable audacity, flinging out into the seeming void its ineradicable belief in the Life whence it sprang, to find the void a plenum, Deity immanent throughout "empty" space.

Then Pantheism unveiled its all-alluring beauties, and the intercosmic God shone forth dispelling all the clouds of doubt and fear, and turning into gardens of delight the erstwhile desert sands. Had it come in its native garb, it would have won all to itself, but to intellectual Europe the most generally recognised exponent of this theory was Spinoza, and while his strong thought fascinated and compelled the intelligence, presented—as it often was by opponents—without the ethic based on it, it left the spirit starving and the heart a-cold. The idea got abroad that "Pantheism" was a chill and stern philosophy, that its God was unconscious, inaccessible—the "Father" had disappeared. "God is a being absolutely infinite; a substance consisting of infinite attributes, each of which expresses His eternal and infinite essence." (*Ethics*, Bk. I. Definition 6.) Of these attributes man knows but two, extension and mind or will. Mr. Fronde in his *Short Studies*—from which the quotation from Spinoza is borrowed—says, summarising Spinoza's views, that God "is not a personal being, existing apart from the universe; but Himself in His own reality, He is expressed

in the universe, which is His living garment." (P. 360.) All things exist as He willed them to be, evil is not positive, there is "an infinite gradation in created things," "all in their way obedient." Two things in Spinoza have repelled the emotional—his steady logical destructive analysis and calm acceptance of its results, and his theory of necessitarianism. The latter has been held fatal to morals, the former to devotion. Yet Spinoza was so far from being incapable of strenuous devotion that he was described by his enemies as "a God-intoxicated man," and his lofty, serene virtue and calm acquiescence in the law of life as he saw it were in themselves evidences of the fine fibre of his soul.

Western thought is swinging between Pantheism and a more or less coherent Theism; at one time the thinker is driven to accept the one infinite self-existent Substance, impersonal, all-pervasive, and his emotions are chilled and paralysed; at another he expands in love and devotion to a consciously touched Father, and is checked by the logical contradictions in which he finds himself entangled. The compulsion of the intellect, the longings of the heart, come out strongly in the poet who voiced so often the restless mentality of his age:

The sun, the moon, the stars, the seas, the hills and the plains—
Are not these, O Soul, the Vision of Him who reigns?
Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him?
Dark is the world to thee: thyself art the reason why;
For is He not all but thou, that hast power to feel "I am I"?
Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet.

(Tennyson's *Works*, p. 277. Kegan Paul & Co. ed.)

In all western forms of Pantheism there is a common lack—the lack of the great ladder of beings stretching from the grain of dust to the loftiest spirit. All apparently end with man, and see in him the highest expression of God, while man, feeling his own littleness in the immensity of the God-pervaded universe, stretches out groping hands to find his elder brothers, the outcome of evolution in past eternities, in other realms of space. If none such exist, if an immeasurable past has brought as fruit no mighty beings, far above his pigmy growth as he above the mote in the sun-ray, must not all universes be but an ebb and flow of the ocean, in which he is but a bubble in the foam of a breaking wave? He sees himself within measurable distance of his end, for why should his world bear a harvest for eternity when other like worlds have gone down into the past and no fruit of them.

remains? The failure of the dead universes to produce containing lives, exhibiting loftier powers, appears to prophesy for him an evolution equally limited, and to presage his approaching doom. Chilled by the dank vapours of annihilation he flies back into the warmer regions of faith, and submits to any outrage on reason rather than stifle the ever-recurring conviction, "Not all of me shall die."

Here steps forward to his rescue eastern Pantheism, satisfying alike to head and heart, impregnable intellectually as that of Spinoza, but solving the problems of life as no philosopher can do who reduces intelligent beings to the narrow compass of man and the lower kingdoms of nature. Other worlds in disappearing have left the lives evolved by their aid, and beings greater than man, intelligences deeper, wider, loftier, crowd the realms of space, soaring to unimaginable grandeur, angels of worlds, Gods of countless systems, rising ever higher, with consciousness expanded to embrace vaster areas, offering countless objects for worship, extending loving hands to help, the Fathers and Mothers of the systems that roll in space—all that heart can long for all that aspiration can soar to, all that reason can demand. Through each pours out the One Life, in each is expressed some marvel of the else unintelligible Glory; They reveal part of THAT which eludes all grasping in totality; some so mighty and so vast that They sustain a universe, some so individually tender that a child, unafraid, might nestle on Their breast.

In eastern Pantheism the One and the Many are distinguished in thought, while the fundamental unity—the Many being but rays of the One, manifested centres of consciousness, channels of the One, each in His measure—is never left out of sight. "He verily is all the Gods." "They call Him Indra, Mitra, Varuna and Agni." "He who is Brahma, who is Indra and Prajâpati, is all these Gods." (*Brihadâraṇyakopaniṣad*, quotations from the Shruti, in Commentary on the Fourth Brâhmana, chap. i.) The Gods truly live as separate intelligences, but they no more mar the divine unity than does the existence of men as separate intelligences. Polytheism adds to the philosophy of Pantheism the religious element needed for spiritual evolution, but Gods and men, as well as all other parts of the universe, live and move and have their being in the One. THAT is the One without a second, incognisable, infinite, the causeless Cause of Being. "It is beyond the range and reach of thought—in the words of the *Mândūkya*, 'unthinkable and unspeakable.'" (*The Secret Doctrine*, i. 42.)

As salt in water, as butter in milk, the One Life is in all, invisible to eye, but immanent in all. The symbol of THAT to our conditioned intelligence is the supernal Trinity, Brahman in His three-fold aspect, God in manifestation, the highest point to which our thought can soar. He is the One Self, and veils Himself in innumerable forms, amid which the "Seven Spirits" take the loftiest place, and below Them many divine Beings, grouped in threes and sevens, according to Their functions in any given department of the kosmos, and in many other groupings, familiar in world-scriptures, and reducible to the same fundamental complex units.* A three and a seven form the Rulers, it would seem, in many systems of our kosmos. Below These are vast hierarchies of graduated intelligences, guiding the kosmic order, superintending its various departments, Gods of the seven great Elements the permutations and combinations of which make up the material side of nature—the three gunas (qualities) and the seven tattvas (elements) composing this material side as the three Logoi and the seven Spirits compose the life or energy side.

When we think of the Logos as the self of all, we think of Him as one, as the Lord of the world and of men. The highest Logos, we have heard, is One who has climbed the ladder of Being until he can hold His centre of consciousness, Himself unparalysed, fully conscious amid the mighty vibrations of the Great Life. Coming into manifestation He limits Himself to be the channel of that One Life to a universe ; He has been man in an incalculable past, and has risen through every phase of super-human being to the highest level of conditioned existence. Hence He can condition Himself at any point of such existence. When for some gracious purpose He thus takes on the human condition and is born into one of His worlds, we call Him an Avatâra, a God-man. He lives again on some globe as man, but the glory of Deity lightens through Him, and He is Emmanuel, God-with-us. To such a one, or to any spiritual intelligence, men of all grades of head and heart can turn in worship, in love, in trust ;

* Thus in a seven the one is placed in the centre and six are round it, this doubled, the centres coinciding, gives twelve round the one ; hence all multiples of twelve. Again, the three taken as a centre with the seven round it yield the ten, the decade (our system perfected at its close), and out of this arise multiples of ten. Or, this central three being regarded as a suit, eight represents the one and seven, and multiples of eight result. Further groupings appear when each of these threes or sixes, or sevens, is taken as double, positive-negative, male-female, etc. But this number system in all its ramifications is too big to deal with here.

from all such beings, men can ask for aid, counsel or guidance. For a very lowly-developed type of man an intelligence of a comparatively low grade may be the most effective "God"; the untrained brain cannot grasp the vast idea of an intracosmic God, all-pervasive, all sustaining; the concept bewilders the intellect and chills the heart. Yet without love and trust and worship the spiritual nature cannot awake, cannot develop; it is not the object of worship but the attitude of the worshipper, that rouses the emotions which stimulate spiritual growth. God is the life of every object, and it is He that is worshipped in each, not the outer form that is His veil. He is the all-attractive charm, the all-alluring power, and as the mind and heart of the worshipper expand and rise, form after form breaks away from Him, each successive form showing more of His radiant loveliness, until He stands as manifest Lord of all, and the devotee made one with Him becomes one with the Supreme.

Limited as we are at present, every conception of God we form is limited, inadequate, even grotesque in its imperfection. Well may we try in gentlest reverence to improve and purify conceptions lower and cruder than our own, recognising that our own must be equally low and crude in the sight of those beyond us, however inspiring they may be to us at our less developed stage. Let us worship the highest we can dream in our purest moments and strive to live the beauty we adore. Worship and life reveal God above us, because they waken the powers of God within us. Man becomes that which he worships and lives, and when the twain become one in Nirvāna the Quest is over, the spark has become the Flame.

ANNIE BESANT.

—*The Theosophical Review.*

O God! If I serve Thee for fear of hell, then burn me in hell; and if I serve Thee in hope of heaven, then forbid me heaven; but if I serve Thee for Thine own Sake, of Thy Grace withhold not from me Thine Eternal Beauty.

Sufi Wisdom.

FUNDAMENTAL CONCEPTIONS OF RELIGION.

[Lecture delivered by Miss Lillian Edger, M.A., on July 15th, 1897, in the Protestant Hall, Sydney.]

THE position of the Theosophical Society with regard to religion is a matter which has been again and again explained to the public, and which is nevertheless constantly misunderstood, questions being frequently asked as to what this new religion or new creed may be, in what respects it is superior to Christianity, and what are the special tenets of this faith. Such a hold has the spirit of sectarianism gained on the minds of people that they seem unable to understand that any society of sane persons can concern themselves with religion without identifying themselves with some already existing sect, or else making a new one of their own. And yet this is actually the case. The Society has for one of its objects a thorough investigation into religion itself, not into any one particular sect, but into the broad principles of all. It is thus opposed to no sect, to no religion, and it shows favour to none. It is in sympathy with all, and its object is to gain a fuller and deeper insight into religious truth. This can be done most readily by a comparative study of all the different religious systems, gathering from each all that is true, pure, good, and ennobling and from that building up a rule of life, a high standard of morality by which we should try to live. This serves the further purpose of increasing tolerance, brotherhood, and charity, by showing how, beneath the varieties of form, ceremonial and creed, there is a similarity of the essential principles, which can be explained only by the hypothesis that all have come from a common source.

We might compare the different religious systems with a number of streamlets of water flowing from a mountain side, and in their course gradually separating more and more widely from one another. Each separate stream, if taken at a considerable distance from the source, will partake largely of the characteristics of the soil through which it has been flowing. If it has flowed through a calcareous strata, its waters will be saturated with lime; if through a soil impregnated with iron, then its waters will be infused with iron; and so on, according to the character of the soil through which it has percolated. Thus we should find that no two of these rivulets, if taken at a distance from their source, would be alike in character, and there would be nothing to indicate that they had come from the same spring. But if we traced them back towards their

source, then the peculiarities that were derived from the soil would gradually disappear, until when we had traced them back to the common source we should find the same water in all. Or if instead of this, we were to subject the water of all the streamlets to a careful chemical analysis, then we should find that after putting on one side the local peculiarities we should have in all the same water, of which the quality would depend solely on the spring from which it came. Just so with our religious systems; they are various streams that have come from one source. From that source they have flowed down, streams of truth, pure in themselves, though containing each a part only of the whole truth. But as they have come down through the ages they have gathered up impurities; man-made thoughts have mingled with the Divine truths, which are the basis of them all. So we find, if we compare them, that there are many differences amongst them, due to the peculiarities or prejudices of the nations among whom they have prevailed. These are for the most part of human origin and we can find the fundamental principles on which all alike rest, either by a careful comparison of one with another, discarding the chief elements of difference, or else by tracing one of them back to its source as far as we are able, so as to discover the inner spirit which underlies it; for we have, as a rule, gone away from the real spirit of our religion, and become entangled in the forms, ceremonies, and creeds which have grown up round it.

I have seen religion defined as that which binds man to God, and though this definition may perhaps seem not to be sufficiently comprehensive, yet it strikes the keynote, and suggests to us that there are three fundamental conceptions on which all religions must rest: God, man, and the relation which man holds towards God. In proportion as these three conceptions are true, pure, and lofty in character, so will the religion be ennobling in its influence. Whereas, if any one of them be of a low, inadequate character, the religion will be correspondingly lacking in higher influences, and may in all probability have a more or less degrading effect on those who profess it.

There is a very beautiful tradition that in the far back ages, when humanity was in its infancy, and but just beginning to be able to think, the gods came down to dwell on earth, that they might teach to men the elements of civilization and religion. Some may no doubt regard this as mere tradition and superstition but a tradition so widespread as this could hardly have grown up

without some foundation, and though opinions may differ as to what is meant here by the gods, there can be little doubt that there were in the distant past Divine teachers who came to earth to teach man the elements of civilization and religion. When they wished to convey some conception of God, they no doubt found that there was great difficulty in bringing so abstract an idea forward in a way which could be understood by infant humanity, so they used the symbols which were the most apt and striking. As it was from the sun that all force, energy, and life were derived, and without it all would be dark and blank, so it seemed a fitting symbol to show men that God was the source of all life and being, and they taught men to reverence and even worship the sun in that sense. But just as it has since been with ourselves in similar matters, the esoteric teaching became more and more hidden, and the masses of this infant humanity confounded the symbol with the reality, so that there grew up by degrees a direct worship of the sun, as being itself Deity. Possibly it may have been the desire to check this tendency that helped in the evolution of Pantheistic thought. For we can readily understand that the Divine teachers may have taught humanity that there was something of God in every form that exists in Nature, from the tiniest speck of dust to the most beautifully formed flower, and that therefore they must not identify God with any one of these forms, for God was absolute and infinite, and even so fitting a symbol as the sun could be but a poor and imperfect expression of Him. But the Pantheistic thought was in many cases degraded, and the more ignorant began to think that there was in every force of Nature and in every form a separate God, and so a system of Polytheistic thought grew up. The later teachers had to correct this view, teaching that there was but one God, not many; and we find this idea very strongly emphasized in the Jewish Scriptures. But in their gropings after the unknown men fell into another mistake, and instead of remembering that God was Infinite, Eternal, and Absolute, they anthropomorphized and limited Him, and made of Him a personal God, having qualities and attributes that were human, though conceived as possessed by God to a far higher degree than by man. Efforts were made to check this tendency also, partly by the Gnostic school, to which Jesus of Nazareth belonged. He had to work amongst the Jews, using the material that was there to His hand. He could not at once transform the whole thought of the less advanced Jews, so

though He gave many hints of the infinity of God as opposed to the limitations of personality, He yet, in dealing with the mass of the people, usually took the prevalent idea of the personal God, and tried to work from that, raising it, and infusing higher elements into it, laying less stress on the lower or human aspect, and emphasizing the higher or Divine. And so little by little the Divine teachers had to correct and develop the ideal that humanity was slowly and painfully evolving. For every time the teacher could but give men the foundation, the first hints of knowledge, leaving, these for them to add to and work out for themselves. All their knowledge had to be gained by themselves, not simply given to them by their teachers, and hence the many mistakes that were made, the many imperfect and inaccurate conceptions that were formed. Even to our own time this thought of the personal Infinite God has persisted in Christendom, though in other religions it seems never to have taken so strong a hold. But when science came into the field there was put before man a problem to solve. The popular notion in Christendom had been that God had created the world out of nothing, but science teaches us that from nothing only nothing can come and hence we must amend our ideas as to "creation," and we are led back to the Pantheistic thought that the whole universe is a part of the Infinite, that Nature is the manifestation and expression of God. We can see that Pantheism, Polytheism, and Monotheism are but different expressions of the truth that "God is all, and in all"; all three are really endeavours to express the oneness of the universe and the Infinity of Deity, though all have alike been perverted and misunderstood. And the Theosophical idea, which is rapidly gaining ground, is leading to a gradual elimination of the narrow, personal conception of Deity, and a return to the grander and more comprehensive one that we find in the Eastern philosophy. The experience humanity has passed through in reaching this point has not been lost; it is only through exploded misconceptions that the truth can be reached, just as it is only by contact with evil that good can be understood. There is still strong opposition to this conception of Deity. It is by some regarded as nothing less than Atheism in a different form. But it is at times clearly expressed, and constantly hinted at in the Christian Scriptures; or if we find that our understanding of passages in them that seem to imply the personality of Infinite Deity are inconsistent with science and with reason, then either the passages are

not true, or we have misunderstood them and it is of importance that we should decide which of these alternatives is the true one. If a statement is untrue then the sooner we cast it aside the better, if we have misunderstood it then we should try to find the true meaning by comparing it with science and other religions.

If this, then, is a true conception of Deity, man must himself be an expression of Deity, very imperfect, it is true, but with unlimited possibilities of becoming less imperfect, for the real essence of man is Divine ; the personality is but a shell to be used for a time, and it is the imperfections, a lack of development of the shell, that prevent the divinity within from shining out in all its glory. There are people who say they believe that man is simply the dust of his earth, that we are all miserable sinners. We may, it is true, be saved from our sins, but there are many who will never be saved, who are doomed to eternal perdition. No doctrine has ever been taught to humanity that is more repugnant and pernicious than this. If we accept the position of being miserable sinners, mere dust of the ground, we lose our self-respect, and by failing to recognise the greatness of the ideal that lies before us and within our reach, we minimise the possibility of ever attaining it. If, on the other hand, we recognise the Divine possibilities within us, we cannot but feel that there rests upon us a duty and responsibility which impels us to exert our utmost efforts to follow in the path that leads to their realization. And this path is one of willing obedience to the law ; and the first aspect of the law that we learn to recognise is that if we do wrong, suffering will follow, and if right, then the result will be contentment, happiness, and peace. We next learn that it is not only *doing* that leads to these results ; that if we *will* to be pure and good, and strive to cultivate right *thought*, then even though our efforts to translate that thought into action may be checked, the force of the honest and intense thought will cause our characters to grow in purity and strength.

Then let us strive to see, each in his own religion, what there is that will help us, that will intensify our reverence for that Power behind and in the Universe, and our recognition of the divine possibilities within ourselves, encouraging and helping us to develop these possibilities, and thus to rise ever onward, ever upward, nearer to that Divinity which is the very source of our being.

—*Theosophy in Australia.*

THE SECRET OF POWER.

THE possession of power in man is manifested by certain unerring signs that fit to any occasion whether of action or repose, and make both action and restraint, speech or silence fitting and sufficient. We say of such, "he is the man for the time, or the place." If we notice the signs of power only on great occasions, and if they are suddenly revealed in one in whom their existence had been unsuspected, the problem is not altered. Circumstances can only serve to bring into action that which already existed within. Circumstances never create heroism; though they may give opportunity for its manifestation.

That man or woman who knows how to do the right thing, at the right time and place, and in the right way, is possessed of real power. Knowledge of the proper time for action, and the ability to act at that time, and in the most appropriate manner, with sufficient force and no more, pre-supposes also the ability to restrain action until that time, and to measure the energy required at that time with exactness. Will, power, judgment and self-restraint enter into all wise and efficient action.

In this measure of power, silence and inaction often manifest will-power in the highest degree, and the ability to wait patiently and serenely the appointed hour springs only from real knowledge.

To be able at any time to exercise or to subordinate the centres of action to the judgment and the will is the secret of power, and this is the result of self-discipline, or cultivation.

It is true that certain individuals seemingly possess this secret of power as a natural endowment, independent of cultivation, and that it is supposed to be the result of heredity and not of self-discipline. This, however, is altogether an illusion. That power should in one instance be demonstrably the result of painstaking endeavour and severe self-discipline requiring a lifetime for its development, and that in another case it should be a gift altogether gratuitous would be so contradictory and so manifestly unjust as to be absolutely untenable.

When however, reincarnation is admitted as a factor in all human development it can at once be seen that self-conquest applies in every case, and that in any case power is only so won, while heredity is given not only its full value in individual development, but it is readily understood why like egos belong to the same group, and why exceptions in

hereditary traits also occur. Heredity fails to explain the secret of power, because of the many exceptions which prove the contrary. Reincarnation explains the secret of power and explains heredity also.

If, therefore, power is seen to be due to self-discipline in the growth of an individual in the present life, we are justified in concluding that where it appears seemingly spontaneous in one who has not been schooled in self-restraint it is the result of evolution in a former existence. In other words, if power depends upon self-restraint and is only so derived through the years of experience we are justified in concluding that it never comes in any other way, and it is far more logical to assume previous experience than to annul the law so clearly demonstrated and so universally operative as far as observation and experience go.

Now what is the meaning of self-discipline that broadens knowledge, deepens intelligence, quickens the perceptions, strengthens the will and is, therefore, the secret of power? How may one proceed who desires to possess power?

The point of attack is the emotions and feelings. The perturbations produced by the emotions and feelings in the field of consciousness are like the waves produced by the wind on the surface of a clear lake. Instead of one broad clear expanse reflecting like a mirror all objects above and around in its clear depths, the lake is in constant motion and its surface is broken by a thousand waves with divergent planes reflecting only broken and distorted images.

The consciousness of man is like the lake; the passions are the winds that blow; the emotions and feelings are the waves, and the broken and distorted images are the illusions of sense and time, that crowd out the permanent and the true.

In order to act with judgment and discrimination, or to withhold action wisely one must see things as they are, and must be able to entirely eliminate the personal equation. He must be able to look events and circumstances squarely in the face and, for the time, dissociate them from himself entirely. He will thus approach the "thing in itself," and be able to estimate it at its true value.

Such a course of self-discipline is difficult to maintain, but it has not only to be persisted in, it must become automatic or habitual. It is achieved only by the few, because the many either do not think it desirable, or are unwilling to pay the price of freedom and power, wisdom and nobility of character.

It is so easy for most people to talk when they have no-

thing to say. It is so easy to act from impulse or excitement when we have no motive for action, just as easy as for the clear surface of the lake to be broken into ripples by any wind that blows, or into howling waves by a tornado. It is so easy to comment on the actions of others, to criticise their motives and assail their character when the whole subject is really none of our business, and we really know little or nothing about it. It is thus that we weaken and deprave our own character, and injure others for lack of a little self-restraint and sincere honesty. It is thus that our words and actions lose all power for good, and fail to carry weight or manifest power, except for mischief and evil.

All such conduct is, in the first place, uncharitable; such as we do not like to have others exercise towards us. In one word, it is *unbrotherly*. The foundation of the building of character is ethical. It is the motive that determines action. If we really desire not only not to injure others but really to benefit them all we can, we shall find here a sufficient motive for self-restraint and discipline. This is the reason so much stress is laid on the principle of Brotherhood in the T. S. It is the solid rock upon which all ethics rest, the one true and everlasting test of conduct, and while it benefits the world and elevates humanity as nothing else can, it is, at the same time, the only means of progress, and the final test of power with every individual.

This basis of ethics is, in the first place, a matter of sentiment born in the realm of feeling, the fruit of human sympathy. It is wise, therefore, to create a universal sentiment of Brotherhood, for only so can the attention of the thoughtless, the indifferent, and the selfish be challenged, and held. But let no one imagine that Brotherhood is *merely a sentiment*. A great deal is gained when the sentiment becomes habitual, and even where the practice of the individual contradicts the sentiment, such an individual is not worse, but better for the sentiment. He who admires the sentiment and tries, however feebly, to act upon it, is bettered by just so much endeavour, though he fail in living up to it habitually.

Beyond the sentimental and the purely ethical basis of self-discipline, there is the metaphysical, the philosophical, and finally the scientific.

In conquering the passions and learning to control the emotions and feelings, there occur certain physical and physiological changes in the human organism on the well-known principle that structure and function develop *pari passu* by

exercise. Hence, the restraint, or nonuse of an organ or a function tends to atrophy. The emotional realm (the sensory ganglia), dominant in the animal and in animal man, will lose control and be replaced by the higher function of judgment, intelligence and will. No longer the slave of the passions and emotions, man by self-discipline will become their master.

Now by referring to the illustration of the clear and placid lake as representing the consciousness of man when undisturbed by the waves of passion, we may contrast the ripple, that dash, and the roar of waves, with the utter silence of the placid lake when undisturbed. In one case the lake itself is noisy, in the other silence reigns. Here is a complete change of vibration. It is the action of the wind upon the lake that makes the noise. When there is no wind the lake is noiseless, and remember it is the passions, feelings and emotions that represent the wind. Now, clear the consciousness of man from these, that is, lay them to rest and this consciousness becomes a mirror for reflecting faithfully real images, and at the same time a sounding board for all outer vibrations. One can easily test this by the echoes so readily heard on the clear lake and inaudible when the lake is disturbed.

When, therefore, the consciousness of man is habitually held calm and serene, only true reflections are presented to the ego, and these can be examined leisurely and dispassionately. These being *true* and taken as the basis of knowledge and action, such action will be powerful and far-reaching.

The law of use and development as applied to individual organs so long familiar to physiologists is sure to govern in broader areas of development, and to apply equally to the organism as a whole in its relation to the ego.

Self-discipline, self-development, and final mastery of man over his own organism, functions, faculties, and environment, may thus be seen to rest on well-ascertained laws of physics and physiology, and the achievement of power is the higher evolution of man.

Many persons make the mistake of supposing that self-mastery as herein outlined would kill out all feeling, sentiment and emotion, and convert man into an intellectual automaton. Is there then no difference between controlling and killing? Cannot one be pleased or amused without giving vent to roaring laughter like a clown or an imbecile? Cannot one appreciate beauty or loveliness without an insane frenzy to devour or to destroy? Self-mastery teaches one how to appreciate both beauty and ugliness, loveliness and deformity,

virtue and vice, at their true value. It also teaches one to discern beneath the less perfect and the more perfect alike, the *one life*, the *one intelligence*, the *one love* that pervades the universe. It is the ability to discern this, and the action that is based upon it that is the secret of power.

The motive of all effort and the aim of evolution is to constitute man a self-conscious centre of power and a co-worker for the uplifting of humanity. If the foregoing considerations seem lacking in force or clearness we have only to consider the effect of allowing the passions, feelings and emotions to have full sway, to run riot, and dominate the individual. Hysteria, melancholia, or "emotional insanity", is the result, and there are in every community many such individuals who are practically insane, and who barely escape the madhouse. Many more are weak almost to imbecility, and to these must be added the criminal classes.

The lower nature must be dominated by intelligence and the moral sense, and self-restraint must be supplemented by right action in order to develop real power, and this means control of the emotions, subjugation of the passions, and elevation of the aims of the individual. This is synonymous with the higher evolution of man, and the end is human perfection.

If every child were taught self-restraint and habitual kindness to others from infancy, thus rooting out selfishness, it would be of far more value than anything else that so-called "education" could bestow, and we might presently see a near solution of all social problems, and a race of not only powerful, but humane men and women.

J. D. BUCK.

—*Universal Brotherhood.*

Mind is a battery which discharges its forces for good or for evil. People imagine money a necessity for doing good to others. But we can always bless and that costs us nothing; nay-if we develop the habit of blessing we help those we bless materially and make our own spiritual advance. Why should we not try this course then? It costs nothing, not even a very serious effort. *The blessing of course must come from the heart.*

P. B. N. in

Prasnotara.

EVOLUTION AND REINCARNATION.

(*Concluded from page 154.*)

Centres of consciousness are never absolutely separated. There are merely greater and lesser degrees of affinity. The universe in the ultimate is one. There is differentiation but not separation. To illustrate crudely. Each centre of consciousness is united to every other centre of consciousness by threads that stretch infinitely and pass through each other.

When a higher centre of consciousness comes into physical manifestation it draws in the threads of lower centres of consciousness and forms itself as already described. When disintegration takes place the threads are let loose. This is what is meant in the opening quotation where it is said: "The spark hangs from the flame by the finest thread of Fohat." Fohat is force or cosmic will.

States of consciousness may be differentiated as follows: The crystal may be said to live, though some of the higher ones may be said to live and vegetate. Plants live and vegetate or function, and some higher ones may be said to feel. Animals live, vegetate, feel, cognize, and some of the higher ones may be said to cogitate. Mankind live, function, feel, cognize, cogitate, and reflect upon the purposes of their own existence. This last may be called the intellectual or ratiocinative faculty, the mind; which is divided into the higher and lower. There are two states of consciousness beyond these—the Soul and Spirit: the intuitional and divine consciousness; but these are latent in normal humanity. This explains how it is possible for one to analyze his own consciousness. Although a centre of consciousness cannot perceive itself, the mind and higher states of consciousness can perceive all below themselves.

There are seven states of matter which may be named the solid, liquid, gaseous, radiant, etheric, atomic and akasic. Each state of consciousness seems to have some sort of relation to a particular condition of matter. Thus the mineral consciousness is related to the solid, the vegetable to the liquid, the animal to the gaseous, the intellectual to the radiant, the higher mind to the etheric, the mental-psychic to the atomic and the psychic to the akasic.

The radiant state of matter is cognizable by normal humanity. Men who have developed the higher mental consciousness are called clairvoyant and can perceive the forms of life pertaining to the etheric state of matter. They are called

elementals and mineral noumena ascending or descending to higher or lower planes. Higher states of consciousness can cognize higher states of matter, and can see the states of consciousness existing in them. There the process of reincarnation can be directly observed. It is said that higher states of consciousness can be attained simply by a concentrated determination to get there. The universal human desire for positive self-consciousness in higher states of matter after death is the very force which makes that self-conscious existence after death possible. This is perfectly reasonable. Every one knows that desire is a force, and every one knows that there are higher states of matter. Now that desire-force—no matter how small it may be—if it acts constantly for a certain purpose, that purpose, unless it is infinite—must ultimately be accomplished.

Each desire for self-consciousness on higher planes is a step towards that end, and if the desire is continued, self-consciousness on higher planes must, in a longer or shorter time, be attained. But those who have already acquired the power to pass at will from plane to plane advise all who desire to reach higher planes to make themselves intellectually acquainted with the possibilities and laws of those planes before attempting to reach them. There are, they tell us, many dangers to be encountered. The power for good or evil being immensely greater, one entering upon higher planes, ignorant of their laws, is almost sure to bring immense trouble upon his own head. The surest preparation is to live according to the highest principles of ethics, and to cultivate an earnest endeavour to get at the truth of all things, and to get rid of all fear. To reach these higher states of consciousness is what Christ meant by his doctrine of regeneration, or being born again.

WM. SCOTT.

—*The Lamp*.

By an oversight the above portion of this article was omitted in our last number, *Ed*.

When passions rage within, maintain a perfect calm without. When spoken the energy is lost. By keeping silent you gain mastery over yourself.

P. B. N. in
Prasnottara.

Notes and News.

"THE Seeking of the Self" and "the Functions of the Gods" are the titles of two remarkable lectures recently delivered by Mrs. Besant at the London Head-quarters. The *Vahan* in briefly noticing them says, "It is difficult to say which of these was most full of information and of suggestion. In the former Mrs. Besant began by explaining and limiting for the sake of clearness the word Self; and told her hearers that although there is the supreme Logos, the one existence He is not the Self who is the goal of our present evolution. Coming much farther down there is the Logos of our solar system, a system of seven Planetary chains, and He is not at present the Self for us. The utmost we can do is to look to the Logos of our own Planetary chain as our goal. Mrs. Besant then explained that the finding of the Self means the attuning of our consciousness to His, so that when our chain shall have accomplished its evolution and its Logos withdraws all things into Himself, we shall be able to hold our consciousness in the midst of these tremendously rapid vibrations instead of being swept into oblivion; and at the appointed time come forth again with the memory of all that has gone before.

"THE Functions of the Gods"^{* *} may almost be said to have been a continuation of that just referred to, so much did one help to illuminate the other. We were reminded that the word "God" in its fullest sense applies only to the one Existence which can but be named, but that below It all old religions have taught the existence of a great hierarchy of beings, to whom the name Devas or Gods has been given—beings who in their various grades have each their place and work and exist for the carrying out of the will of the Logos. Mrs. Besant then went on to tell something of the greater and the lesser Gods beginning with the Logos of our own Planetary evolution.

^{* *}
BRO. T. S. GANPATI AIYAR, who was some time ago connected with the Bombay Branch and latterly with the Head-Quarters staff at Adyar, has been appointed Assistant Secretary of the Indian Section at Benares in place of Babu Kirtichandra Roy. The appointment is in every respect very desirable, Bro. Ganpati being a devoted and earnest worker in the Theosophical cause.

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TALKING, WRITING AND THINKING.

WHY do we talk so much? Is it to give expression to our thoughts, or to hide the absence of thought? In the present day when idle and mischievous chatter is so rife, one cannot help feeling that at least fifty per cent of us would be at least fifty per cent better men and women, if we talked at least fifty per cent less. Who among us have tested the occult properties of Silence? Carlyle says—"Silence is the element in which great things fashion themselves together; that at length they may emerge full-formed and majestic, into the day light of Life, which they are henceforth to rule...Do thou but *hold the tongue for one day*; on the morrow how much clearer are thy purposes and duties, what wreck and rubbish have those mute workmen within thee swept away when intrusive noises were shut out! Speech is too often not, as the French man defined it, the art of concealing thought; but of quite stifling and suspending thought, so that, there is none to conceal. The Swiss inscription says: 'Speech is silvern, Silence is golden' or as I might rather express it Speech is of Time, Silence is of Eternity. Bees will not work except in darkness. Thoughts will not work except in Silence."

Again Thomas á Kempis in the *De Imitatione Christi*—that Gita of the west—says: "Why do we so willingly speak and talk one with another, when notwithstanding we seldom

return to silence without hurt to our conscience." Another writer well-says "speaking always carries with it an expenditure of aura or nervous energy." Those who are beginning to know themselves and the nature of the powers within them, will recognize the truth of the last two quotations. How important it is then that we conserve our energies, only expending them when we have *something to say*.

Schopenhauer considers that : "A thought only really lives until it has reached the boundary line of words, it then becomes petrified and dies immediately : Yet it is as everlasting as the petrified fossil animals and plants of former

Coming now to writing it may not be amiss to quote what Schopenhauer says regarding it, for in many cases the Theosophist has to make use of the pen when other resources fail. This great philosopher divides writers into three classes.

"In the first place there are those who write without thinking. They write from memory, from reminiscences, or even direct from other peoples books ; this class is the most numerous. In the second those who think whilst they are writing. They think in order to write ; and they are numerous. In the third place, there are those who have thought before they begin to write. They write solely because they have thought ; and they are rare."

"But although the number of authors who really and seriously think before they write is small, only extremely few of them think about *the subject itself* ; the rest think only on what has been said by others upon it. In order to think they must have the more direct and powerful incentive of other people's thoughts and are never strictly speaking original. On the contrary the former are roused to thought through *the subject itself* ; it is only among them that we find the authors whose names become immortal. Let it be understood that I am speaking here of writers of the higher branches of literature, and not of writers on the method of distilling brandy."

"Nothing is easier than to write so that no one can understand, and on the other hand nothing is more difficult than to express learned ideas so that every one must understand, them." These quotations from the master mind, may with equal truth be applied to speaking ; what follows is especially applicable to the latter. "Every true thinker endeavours to express his thoughts as purely, clearly, definitely and concisely as ever possible. This is why simplicity has always been looked upon

as a token not only of truth but also of genius. Style receives its beauty from the thought expressed, while with those writers who only pretend to think, it is their thoughts that are said to be fine because of their style. Hence the first rule—nay, this in itself is almost sufficient for a good style—is this *that the author should have something to say*. Ah! this implies a great deal, the neglect of this rule is a fundamental characteristic of the philosophical and generally speaking of all the reflective authors in Germany.” Then follows some remarks which though levelled at his fellow-countrymen seem to us especially applicable to much of the verbiage of the present day. He speaks of the style that seems to have too many meanings; of the bombastic style; and finally of “that mode of concealing the most awful poverty of thought *under a babble of inexhaustible chatter* that resembles a “clacking mill” and is just as stupifying. One may read for hours together without getting hold of a single clearly defined and definite idea. . . . The good author who is rich in ideas always expresses himself in the simplest and most direct manner for the very reason that he really has something to say: *because he wishes to awaken in the reader the same idea, he has in his own mind and no other.*”

Though however we cannot all hope to be great authors, and many of us may not be authors at all, yet everyone can do something towards improving his powers of thinking for himself. We are too apt to think that much reading will help us in this matter and that all that is required is to “cram” a mass of knowledge into our brains, pass an examination and take a degree. The fallacy of this method has long since been recognized in Europe, and we hope that ere long it will be also recognized in India. Let us see what Schopenhauer has got to say on the subject of thinking for oneself.

Speaking of the effect of reading he says, “Reading forces thoughts upon the mind which are as foreign and heterogeneous to the bent and mood in which it may be for the moment as the seal is to the wax on which it stamps its imprint. The mind thus suffers compulsion from without; it has first this and first that to think about, for which it has at the time neither instinct nor liking. Much reading robs the mind of all elasticity, it is like keeping a spring under a continuous heavy weight. This practice accounts for the fact that learning makes most men more stupid and foolish than they are by nature. . . . It is only the man’s fundamental thoughts that have truth and life in them. For it is thus that he

completely understands. Reading is merely a substitute for one's own thought. A man allows his thoughts to be put into leading strings. It is a sin against the Holy Spirit to frighten away one's own original thoughts by taking up a book. It is the same as a man flying from Nature to look at a Museum of dried plants, or to study a beautiful landscape in copperplate." Note too this great truth. "A man at times arrives at truth, or an idea, after spending much time in thinking it out for himself, linking together his various thoughts, when he might have found the same thing in a book; it is a hundred times more valuable if he has acquired it by thinking it out for himself. *For it is only by thinking it out for himself that it enters as an integral part, as a living member into the whole system of his thoughts.* . . . But reading is thinking with some one else's head instead of one's own. But to think for oneself is to endeavour to develop a coherent whole, a system even if it is not a complete one." We must not suppose however that books are to be altogether laid aside. He does not mean that we are never to read, for he goes on to explain that—"If a man does not want to think the safest plan is to take up a book directly he has a spare moment. One can sit down at any time and read but not—think. We cannot always summon thoughts at pleasure but must wait till they come. Thought about a subject must come of its own accord by a happy and harmonious union of *external motive with mental temper and application.* As even the greatest mind is not always able to think for itself at all times, it is advisable to use its spare moment in reading by this way material is imported to the mind by letting another think for us. For this reason a man should not read too much in order that his mind does not become accustomed to the substitute; that it may not get used to walking in paths that have already been trodden and by following a foreign course of thought, forget his own." We see then that what we want to encourage is the creative power of the thought within us. Those who would know more of this power cannot do better than study Mrs. Besant's Manual, *Man and his Bodies* (p. 62 et seq.).

CROSS AND FIRE.

PERHAPS the most widespread and universal symbols in the old astronomical systems which have passed down the stream of time to our century, and have left traces everywhere in the Christian religion as elsewhere, are the Cross and the Fire, the latter the symbol of the sun. The ancient Aryans used them both as the symbols of Agni. Whenever the ancient devotee desired to worship Agni—says E. Burnouf (*Science des Religions*, Chap. X.)—he arranged two pieces of wood in the form of a Cross, and by a peculiar whirling and friction obtained fire for his sacrifice. As a symbol it is called *Svastika*, and as an instrument manufactured out of a sacred tree and in possession of every Brâhman, it is known as *Arani*.

The Scandinavians had the same sign and called it Thor's Hammer, as bearing a mysterious magneto-electric relation to Thor, the God of Thunder, who, like Jupiter armed with his thunderbolts, holds in his hand this ensign of power, not only over mortals but also the mischievous spirits of the elements, over which he presides. In Masonry it appears in the form of the grand masters mallet; at Allahabad it may be seen on the fort as the Jaina Cross, or the talisman of the Jaina kings; and the gavel of the modern judge is no more than this *crux dissimulata*, as de Rossi the archæologist calls it; for the gavel is the sign of power and strength, as the hammer represented the might of Thor, who in the Norse legend splits a rock with it. Dr. Schliemann found it in *terracotta* discs on the site, as he believes, of ancient Troy, in the lowest strata of his excavations; which indicated, according to Dr. Lundy, "an Aryan civilization long anterior to the Greek—say from two to three thousand years B. C." Burnouf calls it the oldest form of the Cross known and affirms that "it is found personified in the ancient religion of the Greeks under the figure of Prometheus, the fire-bearer crucified on Mount Caucasus, while the celestial bird the *Shyena* of the Vedic hymns—daily devours his entrails." Boldetti (*Osservazioni*, J. 15, P. 60) gives a copy from the painting in the cemetery of St. Sebastian, representing a Christian convert and gravedigger named Diogenes, who wears on both his legs and right arm the Signs of the *Svastika*. The Mexicans and Peruvians had it, and it is found as the Sacred Pan in the oldest tombs of Egypt.

It is, to say the least, a strange coincidence, remarked even by some Christian clergymen, that *Agnus Dei*, the Lamb of God, should have symbols identical with the Indian God Agni.

While Agnus Dei expiates and takes away the sins of the world, in one religion, the God Agni in the other, likewise expiates sins against the Gods, man, the manes, the souls and repeated sins, as shown in the six prayers accompanied by six oblations (Colebrook Essays, Vol. I. P. 190).

If, then, we find these two—the Cross and the Fire—so closely associated in the esoteric symbolism of nearly every nation, it is because on the combined powers of the two rests the whole plan of universal law. In astronomy, physics, chemistry, in the whole range of natural philosophy, in short they always come out as the invisible cause and the visible result, and only metaphysics and alchemy—or shall we say metachemistry, since we prefer coining a new word to shocking sceptical ears—can fully and conclusively solve their mysterious meaning. An instance or two will suffice for those who are willing to think over hints.

The central point, the great central sun of the Kosmos as the Kabalists call it, is the Deity. It is the point of intersection between the two great conflicting powers,—the centripetal and centrifugal forces—which drive the planets into their elliptical orbits, making them trace a Cross in their path through the Zodiac. These two terrible, though as yet hypothetical and imaginary powers, preserve harmony and keep the universe in steady unceasing motion; and the four bent points of the *Svastika* typify the revolution of the earth upon its axis. Plato calls the universe a “blessed God” made in a Circle and decussated in the form of the letter X. So much for astronomy.

In Masonry the Royal Arch degree retains the Cross as the triple Egyptian Tau. It is the mundane circle with the astronomical Cross upon it rapidly revolving; the perfect square of the Pythagorean mathematics in the scale of numbers, as its occult meaning is interpreted by Cornelius Agrippa. Fire is heat,—the central point; the perpendicular ray represents the male element spirit, and the horizontal one the female element—matter. Spirit vivifies and fructifies matter, and everything proceeds from the central point, the forces of life, and light, and heat, represented by the terrestrial fire. So much again for physics and chemistry; for the field of analogies is boundless, and universal laws are immutable and identical in their outward and inward applications. Without intending to be disrespectful to any one, or to wander far away from truth, we think we may say that there are strong reasons to believe that in their original sense the Christian

Cross as the cause, and eternal torment by hell-fire as the direct effect of negation of the former, have more to do with these two ancient symbols than our Western Theologians are prepared to admit.

If Fire is the Deity with some heathens, so in the *Bible* God is likewise the Life and the Light of the world.

If the Holy Ghost and Fire cleanse and purify the Christian, Lucifer is also Light, and the "Son of the Morning".

Turn where we will, we are sure to find these conjoint relics of ancient worship among almost every nation and people. From the Aryans, the Chaldeans, the Zoroastrians, Peruvians, Mexicans, Scandinavians, Celts, and ancient Greeks and Latins, they have descended in their completeness to the modern Persians. The Phœnician Cabiri and the Greek Dioscuri are partially revived in every temple, cathedral, and village church; while, as will be now shown, the Christian Bulgarians have even preserved the sun-worship more than a thousand years since they were converted to Christianity. And yet they appear none the less Pagans than they were before, for this is how they keep the Christmas and New Year's Day. To this day they call this festival *Sourjvaki*, as it falls in with the festival in honour of the ancient Slavonian God *Sourja*. In the Slavonian mythology this Deity,—*Sourja* or *Sourva*—evidently identical with the Aryan *Surya*—sun—is the God of heat, fertility and abundance. The celebration of this festival is of immense antiquity as, far before the days of Christianity, the Bulgarians worshipped *Sourva*, and consecrated New Year's Day to this God, praying him to bless their fields with fertility, and send them happiness and prosperity. This custom has remained among them in all its primitive heathenism, and though it varies according to localities, yet the rites and ceremonies are essentially the same.

On the eve of New Year's Day, the Bulgarians do no work, and are obliged to fast. Young betrothed maidens are busy preparing a large *platiy* (cake) in which they place roots and young shoots of various forms, to each of which a name is given, according to the shape of the root. Thus one means the house, another represents the garden; other again the mill, the vineyard, the horse, a hen, a cat, and so on, according to the landed property and worldly possessions of the family. Even articles of value such as jewelry and bags of money are represented in this emblem of the horn of abundance. Besides all these, a large and ancient silver coin is placed inside the cake; it is called *băbkaand* and is tied two ways with a

red thread which forms a cross. This coin is regarded as the symbol of fortune. After sunset and other ceremonies including prayers, addressed in the direction of the departing luminary, the whole family assemble about a large round table, called *paralya*, on which are placed the above-mentioned cake, dry vegetables, corn, a wax taper, and finally a large censer containing incense of the best quality, to perfume the God. The head of the family, usually the oldest in the family—either the grandfather or the father himself—taking up censer with the greatest veneration in one hand, and the wax taper in the other, begins walking about the premises, incensing the four corners, beginning and ending with the East and reads various invocations, which close with the Christian “Our Father, which art in heaven,” addressed to Sourja. The taper is then laid away to be preserved throughout the whole year, till the next festival. It is thought to have acquired marvellous healing properties, and is lighted only upon occasion of family sickness, in which case it is expected to cure the patient.

After this ceremony, the old man takes his knife and cuts the cake into as many slices as there are members of the household present. Each person, on receiving his or her share, makes haste to open and search the piece. The happiest for the ensuing year, is he or she who gets the part containing the old coin crossed with the scarlet thread; he is considered the elect of Sourja, and everyone envies the fortunate possessor. Then in order of importance come the emblems of the house, the vineyard, and so on; according to his finding, the finder reads his horoscope for the coming year. Most unlucky is he who gets the cat; he turns pale and trembles. Woe to him and misery, for he is surrounded by enemies, and has to prepare for great trials.

At the same time, a large log which represents a flaming altar, is set up in the chimney-place, and fire is applied to it. This log burns in honour of Sourja, and is intended as an oracle for the whole house. If it burns the whole night through till morning, without the flame dying out, it is a good sign; otherwise the family prepares to see death that year, and deep lamentations end the festival. Neither the *montzee* (young bachelor), nor the *momme* (the maiden), sleep that night. At midnight begins a series of sooth-saying magic, and various rites, in which the burning log plays the part of the oracle. A young bud thrown into the fire and bursting with a loud snap, is a sign of happy and speedy mar-

riage. Long after midnight the young couples leave their respective homes, and begin visiting their acquaintances from house to house, offering and receiving congratulations, and rendering thanks to the Deity. These couples are called Souryakari, and each male carries a large branch ornamented with red ribbons, old coins, and the image of Sourja, and as they wend their way, they sing in chorus. Their chant is as original as it is peculiar, and merits translation, though of course it must lose in being rendered into a foreign language. The following stanzas are addressed by them to those they visit.

Sourva, Sourva, Lord of the season,
 Happy New Year mayst thou send :
 Health and fortune on this household,
 Success and blessings till next year.
 With good crops and full ears,
 With gold and silk, and grapes and fruit,
 With barrels full of wine, and stomachs full,
 You and your house be blessed by the God...
 His blessing on you all. Amen! Amen! Amen!

The singing Souryakari, recompensed for their good wishes with a present at every house, go home at early dawn. And this is how the symbolical exoteric Cross and Fire-worship of old Āryāvarta go hand-in-hand in Christian Bulgaria.

H. P. BLAVATSKY.

—*The Theosophist*, vol. I, November, 1879.

SWAMI ABHEDANANDA'S VIEW OF CHRIST.

[A Lecture delivered by Swami Abhedanand at New York City.]

WHEN a Hindu hears of Christ, said the Swami, he believes what he did. Christ was the son of God. "Yes" says the Hindu, "He was, but He was not the only son of God. There were and are others, and there will be many others." In fact, the whole of the animal life is moving Christward, for the word Christ is the name of the state of freedom and the highest spiritual enlightenment, as the Sanskrit word Buddha means.

To understand Christ one must understand the Hindu conception of the soul and the universe, for Christ, although a Jew by race, was in every fibre of His character a Hindu or Vedantist, and when the Christian looks at his Saviour from the Hindu point of view he will not only get a more beautiful

and sublime conception of Christ, but he will receive a much better opinion of himself and his fellowmen. All that Christ did and said will become vastly more interesting to him, for he can himself confidently hope some day to become a Christ. The beauty of the Vedanta view of Christ is to be able to realize from experience, that you and I and all of us will some day on this very earth, clothed in flesh and blood, become Christ, for in every one of us is the pure and sublime soul that shows forth from Him on the Mount of Transfiguration. It needs only to be set free, to connect itself with cosmic intelligence, that stands behind and directs, evolves, and projects all these gross forms of matter that we see. In every one of us is a spark of this universal intelligent energy that is moving toward freedom. In Christ, in Buddha, and in many of our Hindu sages this cosmic energy was set free.

What do we see in ourselves? First the body, then behind it the mind, and behind that something that is conscious of them both. One can by effort separate all three of them in such a manner as to see their difference. The mind is tied to the body and the soul or self to the mind. The body dies, for all forms of matter are changing. The soul departs and takes the mind with it, and again they incarnate themselves. This goes on till some day the mind is able to renounce its passions and desires for the world, and the soul is free to direct it.

This soul, or cosmic consciousness behind everything, is able to manifest itself in man more freely than in anything else, because of the more nearly perfect form of his mind and body. It is all along the line evolving toward him and through him to freedom. But not in the sense of changing its nature; it never does that. Hence the reason for the evolution of all animal life, and the Vedanta philosophy has been sustained or confirmed by the system of evolution. Every law and fact yet embodied in material science corroborates Vedanta.

In a perfect man like Christ the mind stuff had been purified, and culminated in the absolute renunciation of all earthly desires. He was able to connect his *now* soul with the cosmic soul or God, and he then exclaimed: 'I and my Father are one.' When a Vedantist reaches that state he says: 'I am Brahman;' when a Mohammedan Sufi reaches that state he says: 'I am He.' Every perfect man realizes that he is a part of this universal intelligence which we call God or Brahman, and when he is able to make the connection with it through his purified mind he partakes of its omnipresence, omniscience and omnipotence.

Look at what this universal intelligent energy is doing. It is projecting suns and planets into space. It has hurled this earth from the molten furnace of the sun; it cools it, bathes it in air, and water and clothes it in vegetable and animal life. It builds the mountains and the sea. It wings the atmosphere with clouds and spans the plain with rivers. It takes something very fine and small and projects it into something very huge and gross, but in all of this universe it has never created something from nothing, and never will.

When this universal intelligence or God does these great things why should Christ's miracles be regarded as incredible, when He has realized his oneness with this intelligence. When He walks on the water, or turns water into wine, or feeds a great concourse of people with a few loaves and fishes, He simply enjoys the higher laws of nature, which are unknown to the ordinary man because he has not realized his connection with that intelligence that is doing such things every day. If a minute history of India could be written for the last 6000 years, there would be descriptions of many miracles performed by our sages as remarkable as any credited to Christ.

All perfect men witness the truth. See what a similiarity there is between Buddhism and the teachings of Christ. See how antagonistic the New Testament is to the Old. In the Old Testament the Creator is eternally separate from the world and man which were his creatures, while in the New, Christ taught that the Creator is the Saviour. He is one with himself. He is the man, and man is his representative. In Judaism the world was the end, while in the New Testament it is the means and the ever-lasting joy hereafter is the end. Judaism is optimistic, while Christianity is entirely pessimistic.

In the third chapter of the First Epistle of John it is said: 'the whole world lieth in wickedness.' Again in the second chapter, it is said: 'Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him.' What can be more pessimistic than such a doctrine? Moreover, in the twelfth chapter of the fourth Gospel, Satan is described as the prince or ruler of the world.

As regards moral system Jesus did not preach the old Jewish law of vengeance, but he said love your enemy. In the old Testament God promised innumerable posterity, while in the New the assurance of eternal life.

Hebrew religion started with the idea of eternal separation

with God and the world, with God and man. The Semitic minds founded religion on that idea of separation. They understood religion through fear, they worshipped through fear, and their God was an object of constant terror. How can a man with such a strong notion of separation, with such constant fear of punishment and eternal damnation reconcile God and man. Several attempts were made for such a reconciliation, but all failed. At last, when Jesus came and realized the truth and spoke before the public, He was accepted by some as a mediator, and as an impostor by those who killed him.

Jesus understood the whole situation and tried to mend the errors committed by his predecessors, but very few of his disciples or followers understood Him or His plans.

Schopenhauer says, the New Testament must be traced in a certain way to Indian sources, and the connection can be shown. Asoka, the Buddhist Emperor of India, about 260 B. C., sent Buddhist missionaries to every part of the known world, as stone tablets still testify. These missionaries preached in Palestine down till near the birth of Christ. They left their impress upon the country.

It is most improbable that Jesus got His inspiration to begin with from this source. We know but little of Him until He was 30 years of age. Not till then did He realize His own true nature, else he would have been heard of sooner. He was doubtless born with every mental and physical quality of the perfect yogi, and either by accident or from Buddhistic methods learned how to realise the God within Himself. Some of his chosen disciples had learned how to realize the same truth. At the Transfiguration they, as well as He, saw Moses and the prophets.

—*The New York Sun.*

(*To be concluded.*)

Do you deserve to enter? Pass.

Do you ask to be the companion of nobles? Make yourself noble, and you shall be.

Do you long for the conversation of the wise? Learn to understand it, and you shall hear it.

But on other terms?—No.

If you will not rise to us, we cannot stoop to you..... You must rise to the level of our thoughts if you would be gladdened by them, and share our feelings if you would recognize our presence.

—*Sesame and Lilies.*

JOHN RUSKIN.

REINCARNATION.

[Lecture given by Miss Lilian Edgar, M. A., at the Protestant Hall, Sydney, on July 16th, 1897.]

THERE is one question which agitates the minds of all thinking men and women ; one that has been asked from the beginning of time, and to which as yet there has perhaps been no perfectly satisfactory answer. This question is :— What are we, whence do we come, whither are we going, what is the aim of our life here on earth ? I shall to-night try to suggest a line of thought along which we are likely to find a solution of the problem.

There are two opposite views held, one by those who accept the teachings of the Churches, and the other by those who style themselves Materialists. The first class claim that man himself is immortal, though the physical form is transitory, and that at the close of the physical life, the real man continues to exist. The materialist on the other hand says that consciousness is merely a function of matter. For, he argues, any injury to the brain causes some change in the action of the mind, loss of memory, hallucination, weakening of intellect, and so forth, according to the nature of the injury. Further, the action of the mind in health varies, according to the quality and development of the brain. But his conclusion, though claiming to be strictly scientific, is based on insufficient premises. The scientific method is to form theories from observation of facts, but for a theory to be scientifically established, not only must it explain all observed facts, but there must be no other theory that explains them equally well. Now the facts already referred to can be as well explained by the theory that the consciousness is the reality, and the brain the instrument used by it. Then, just as a musician is powerless if he has no instrument fit for use, so the consciousness is incapable of expression if its instrument, the brain, is injured ; give the musician back his instrument, and it will be found that his musical powers are unchanged ; repair the injury to the brain, and the consciousness will again be able to express itself. Not only this, but there is in many cases no break of continuity between the consciousness at the time of the injury and that at the moment when the injury is repaired. This is illustrated by an incident quoted from *Harper's Magazine* in the *Theosophist* for August, 1897, p. 703 : " After the battle of Bull's Run, which occurred at the commencement of the American civil war, more than the third of a century ago, a surgeon

was called to see a negro who had been injured, but no one could tell where. He could not talk, but would try to march as if in time to music—always bearing to the left, till he came into contact with the wall of the room, and then walking around it repeatedly in a dazed condition, sliding his left elbow against it. His mother affirmed that he had always been strong and well until brought home in this condition after the battle. . . . Twenty years after the visit above noted, while attending an international convention of physicians in the city of Washington, his attention was called to a negro patient in a hospital, who proved to be the same one he had visited the day after the battle so long ago, and who was still marching to the left, and rubbing his left elbow against the wall in a harmless, helpless condition, but eating and sleeping well. The next day the burly negro was laid on an operating table, and while examining the right side of the skull, a piece of bone from an old fracture was found pressing upon the brain. This was lifted up, and the skull and scalp replaced. After reviving him, he spoke the first intelligible word he had uttered for over twenty years, and said: "What did the army move to yesterday?" Now, the materialist's argument breaks down here; for if consciousness were merely a function of matter, seeing that according to the best authorities in physiological science there would be no matter in the negro's brain identical with that which was there before the battle, there would be no link whereby this continuity of consciousness could be explained; whereas, if the matter is simply the instrument of the consciousness, it is quite comprehensible that the latter would take up the thread again at the point where it was temporarily broken.

But further, there are facts now being discovered which the materialistic theory cannot explain. The experiments of psychic science all tend to prove that there is a form of consciousness that acts independently of the physical brain, and when this has been established to the satisfaction of the scientific world, there will no longer be any doubt that the physical brain is merely the instrument used by a conscious intelligent entity, which is the real Self. Until this time comes, we can take it as a working hypothesis, which is at least equal, if not slightly superior to the materialistic theory.

We are then led to the conclusion, that as the Self is not dependent for its conscious existence on the physical brain, there is every probability that when the physical body dies the Self will continue to live; and so from our scientific investigations

we accept as a probability what religion asserts as a fact, though it should be noted that religion has no proof to offer, save some one or more statements which are regarded by many as divinely inspired, though the deepest thinkers of the day question the wisdom of accepting anything on the ground of inspiration, unless it can be tested and proved by the reason.

What then will be the nature of this existence after death? Most of the Christian sects say that we live here a certain number of years in order to gain experience; that then the Self passes to other planes, either to a place of peace and bliss, where it will reap the reward of all its good deeds, or, on the other hand, to a place of unrest and woe, where it will receive everlasting punishment for its sins. Is there not a great lack of proportion in this view? We live here for a brief space of 60, 70, perhaps, 100 years; we have but little time to use our opportunities, and yet the whole of eternity is to depend on the use we have made! We believe in the law of cause and effect, and yet consider it possible that a cause confined to a very short space of time will bring about an effect to last through all future ages.

Or look at the view held by many thoughtful minds, that after death the Self continues to progress on higher planes, this life being as a first step in a journey upwards, all succeeding steps being dependent upon this one in such a way that our whole future progress depends on the advance made during earth-life. Here, again, the lack of proportion comes in. For, granting that it is necessary for us to be on earth to gain experience to be used in our future progress, is it reasonable that we should be limited to so small a fraction as can be gained in one life? Compare the experience gained during the life of a savage on some uncivilised island with that gained by a highly intellectual and morally advanced inhabitant of a country that has reached the height of civilisation; and compare both of these with the sum total of earthly experiences, and then we feel the utter disproportion between the comparative insignificance of the first step and its supposed importance in deciding the rest of the journey; and further, we feel that if we require earthly experiences at all, it is strange that we should not have to pass through an appreciable portion of them—or even the whole, and still stranger that if this is the beginning of our journey some should start so much further on than others. These are all problems that the orthodox doctrine of this life, being the beginning of the existence of the soul, can never explain.

But if we take the theory of Reincarnation as it is taught in the Eastern philosophy, and indeed in most of the great world-religions, then all is clear. For, according to that theory, we are, indeed, here to gain experience, but our present life is but one out of many, and by no means the first. Then all falls into due proportion, and we can understand that if this life is but as one step on the journey, its effect will be according to its length in comparison with the whole journey, it will determine the next step; that will influence the following one, and so on, but no one step will be able to fix the whole of what is to follow. Then there open out to us all the opportunities needed for the development of the soul, and we can readily understand how each will return again and again to earth, gaining fresh experiences each time until all the experiences of the earth have been gained. Here is a theory which will fit in with our observations, our experience, and our reason—and it alone will also throw light on that problem of the difference in the opportunities afforded to the different entities. If for every child that was born a new soul was created, nothing could remove the apparent injustice and cruelty of one being brought into surroundings where everything would tend to check all the good impulses and intensify the evil, while another was surrounded by none but pure, holy, and healthy influences. We may fall back on the very poor explanation that it is one of those mysterious dispensations of Providence into which we have no right to enquire. This may be highly satisfactory to those who are fortunately situated, but what satisfaction can it be to those who have nothing in their favour to be told that it is the will of a merciful Providence? No; there are many mysteries that we cannot yet understand—possibly, we never shall, but this is not one of them; and no one with even an average sense of justice and right could ever accept such an explanation if he really recognised what it involves, for it would, if carried out to its logical conclusion, break down all our belief in any beneficent and just Power governing and guiding our evolution.

If, on the other hand, we look at these matters in the light of Reincarnation, all becomes clear. For we can readily understand that a soul may have had opportunities in past lives and failed to use them again and again, until the only way it could learn the value of opportunities and its own responsibility with regard to them is that it should for a time be deprived of them, for we know how often we fail to value a thing until we have lost it. Then when the lesson is learned,

it will have earned the right to regain what it has for the time lost, and little by little it will begin to use every chance, however small, of rising higher; slowly and painfully it will retrace its steps, and win back all that has been lost, and then, after, perhaps, many lives, when it has recovered its old status, it will be able to use it in a way that possibly never could have been without the experience; and by similarly applying this principle we can obtain a possible solution of all the differences we see that will satisfy both our reason and our sense of right. Is not this better than the cowardly expedient of throwing all the blame on Providence, and then expecting the poor, oppressed and suffering to accept it all with humble submission because "it is God's will." It is not God's will that any of us should be cramped and kept back in our onward progress; it is all our own doing, and the sooner we recognise it the better for our religion and our morality.

There is one point in connection with this theory of Reincarnation which is sometimes misunderstood; and that is as regards what passes on from life to life, and what disappears after the death of the physical body. It is roughly expressed by saying that the individuality is permanent, the personality transient. This is quite true, but it has been supposed by some that the individuality is all that is good tending upwards, the personality all that tends downwards and is therefore evil. No greater mistake could be made. The individuality is rather the sum total of all the qualities and characteristics, both latent and developed, good and evil, which constitute the real Self, while the personality is the form or forms in which these characteristics find expression. All students of Theosophy are familiar with the idea of the physical self during and astral bodies as the forms used for expression of the earthly life. The physical body is the instrument whereby the Self comes into contact with the physical plane gathering its experience therefrom. When this physical instrument is worn out, or from any cause no longer fit for use, then the Self is unable to function further on the physical plane, but it is itself unchanged. It then lives for a time on the astral plane, functioning in the astral body. Now this is the medium whereby the lower, selfish desires are able to find expression, and the length of time that the astral form persists will depend on the strength and vitality of these selfish desires; after a time, the astral body also dies, and then the Self has no longer any means of giving expression to the lower desires. They are

still there, just as much as when the Self was functioning on earth, but for lack of the means of expression they have become latent. Then we, our real Selves, pass on to a higher plane, in a purer and less dense vehicle, that of which St. Paul speaks as the "Spiritual Body," and as this form is fitted for the expression only of the higher qualities, the plane in which we then function will correspond to the Christian heaven; no sorrow, no pain can enter, none of the lower elements of our nature can express themselves, and so all that is purest and best is intensified and strengthened far more than is possible on the lower planes. After a time we are ready to come back to earth for the gaining of new experiences and on our return the Self gathers around itself the astral form that is best suited for the expression of those lower qualities that became dormant at the death of the last astral body, and thus they will now have again the opportunity of expressing themselves. Also the Self, on its return, is drawn to that family where by the law of heredity it will have provided for it the physical body best suited for the expression of the character already formed and for its further development. There is thus nothing lost, all our qualities are carried on from life to life, until the lower ones are brought completely under the control of the higher. Could there be any teaching more full of hope and encouragement than this; no limit to our opportunities of development; no need to grieve unduly over the slips and failings of the past for none are irrevocable; we can life after life gradually make good all our failings, gradually strengthen all our weak points and develop our strong ones till we stand out perfected souls, ready for the more effectual helping of the race.

Now a question has often been asked as to the efficacy of repentance at the eleventh hour and it has been especially asked with reference to one who has to-day suffered the extreme penalty of the law.*

If what I have been saying is true, and after death we function in the astral body, the one which is the medium of expression for the lower side of our nature, then I can imagine no more short-sighted policy than to send criminals out of the world in such a manner as has been done to-day. I am not speaking from a sentimental point of view, nor wishing to arouse your pity for one who has, perhaps, had one of the worst careers any man could have, but simply from the

* The murderer Butler, executed in Sydney, July 16th, 1897.

standpoint of common sense. If by taking away the physical body of that man we have sent him on to the astral plane where his desires are just as strong as ever, and he may work even greater mischief than he did while here, then we have done society more harm than good. You may not accept my premises as to the lower nature being able to function on the astral plane and produce effects on the physical. If you do not, there is another point of view from which, if Reincarnation is true, I believe capital punishment to be a most short-sighted policy. I do not believe in eleventh hour repentances, as usually understood. There may be repentance; the shock of realising the effect of a crime may be the only thing which will arouse the criminal to a sense of what he has done. But supposing that is so, do you imagine that a repentance at the last moment is going to make him a changed man, to do away with all the evil tendencies that he has been cultivating through life? Not so, if there is any truth in the law of Karma and the law of evolution! It may be, and probably will be, the beginning of a better disposition in his character, and when he returns to earth it will be with the first impulse to a higher life; but he has been building up his character in a series of past lives, and that work can be undone only slowly and painfully. Thus by executing him we are sending him away from earth without giving him the opportunity to lay a better foundation for his next life. Better would it be if when the realisation of the wrong done had been attained, something were done to develop that first impulse, and begin the rebuilding of the character here and now.

And what is the use of it all? To what end is this unceasing, painful, striving upwards, living life after life of effort and suffering? Is the end worth it all? Read what the Eastern books tell us of the Great Renunciation, read that beautiful passage in the "*Voice of the Silence*," where is described the attainment by the soul of that point where incarnation is no longer necessary, and the way is open to a higher and better plane, but where the cry of humanity, mingled with that whisper from above, "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" causes the soul to pause, and if the lessons of earth have been well learned, to choose rather to remain in contact with earth until all humanity has reached the same point! Picture to yourself such a perfected soul living ever for the helping of others, becoming a Christ, a Buddha, a Saviour of humanity! That is the goal before each one of us; that is what we may all reach

if we follow the path marked out for us by the Great Teachers of the past. Are we going to fritter away our time and energies in the pleasures of the moment, or are we going at once to start on the journey at the close of which we also shall be helpers of humanity?

—*Theosophy in Australia.*

A YEAR'S WORK IN THE BOMBAY BRANCH.

THE Report of the Bombay Branch of the Theosophical Society, laid before its members at the recent General Meeting, shows that during the past year much useful work has been done by the Blavatsky Lodge as a whole, and by its members individually. There are at present 87 members on the roll, and 23 library and 10 reading room members. English lectures have been given every Sunday evening and Vernacular lectures on Thursdays. Both series are open to the public and are advertized in the newspapers beforehand with the result that good audiences have been secured. The lectures are generally delivered by the members themselves according to a prearranged programme printed and circulated every quarter.

Another feature in the Branch Work, emphasized in the report, is the practice of daily evening meetings. These draw men together, after the toil of the day, to talk over and read some Theosophical work. As such meetings are quite informal they prove themselves to be useful for rest as well as study, and are calculated to strengthen the harmonious work of the branch. A still closer bond between the various parts of the "body" is established in the Saturday Evening Meetings. These are for members only, the object being to promote the individual usefulness of the members, and by reading and discussing ethical subjects, to develop the growth of the true life.

The next matter dealt with in the report is the useful work of publication of Theosophical Literature. It is not every town that has the advantage of a Theosophical Publication Fund such as that in the hands of Bro. Tookárám Tátya; thanks to his energy and devotion a large number of valuable works relating to the Hindu, Buddhist, and Zoroastrian Religions have been translated and put within the reach of the multitude.

A free vernacular publication fund has also been independently started by some of the members, whereby a number of pamphlets have been translated into the vernacular and

circulated gratis. About Rs. 8 are monthly collected in a money-box—thus the expenses are defrayed by voluntary contributions from unknown donors. Such literature ought to be well circulated at lectures, so that the audience may take them away—in this way Theosophic principles in the mother-tongue may find their way into the home. We are glad to learn too that the *Theosophic Gleaner* which was at first conducted by the Lodge and is now conducted under the more personal supervision of a body of guarantors, serves admirably the purpose for which it was intended, *viz.*, as a cheap medium for the spread of Theosophic knowledge. Here we would like to express a long felt wish that members in other Lodges would more readily contribute short—very short—original articles or news of interest to this—the Theosophical Organ of the Western Provinces.

Lastly we have the philanthropic work of the Branch. First and foremost is that done at the Homeopathic Dispensary conducted by Brother Tookárám Tátya in conjunction with Brother Pestanji D. Khan. Here medicine has been dispensed freely to upwards of 12,000 patients during the past year, chiefly women and children of the poorer classes of Parsis and Mahomedans. We need hardly say that such a good work does not stop at the administration of drugs, but goes beneath the physical frame to the mental spring from whence so many of the ills which flesh is heir to, have their source. Many plague cases have been treated by Hypnotic and Chromopathic methods. During the famine the Branch formed itself into a Local Committee under the General Secretary and collected a large sum of money of which Rs. 3,718 were remitted to Benares for the alleviation of the North-Western Provinces, a considerable balance being devoted to local charities.

Last year an opportunity was offered, and most readily responded to by the members, to alleviate the sufferings of the unfortunate fever-stricken patients in Bombay, and through their liberal contributions fruit was supplied to more than one hospital, during the severest phase of the epidemic. This closes our brief review of the very clear and exhaustive report on a year's work as done by the Bombay Theosophists. What we have to bear in mind is that rules and regulations do not make a branch active, but as so well put in the February *Pras-nottara*, "the ardent desire to do good suggests new methods of work", a hint which should earnestly be taken to heart by every branch of our society throughout the world.

THE MEMORY OF ASTRAL EXPERIENCES.

SOME valuable hints are given by Mrs. Besant in the *Vahan* (Vol. VIII. No. 5) in reply to a question asked as to how far Karma is the cause of our forgetting our astral experiences during sleep. She says:—

In a sense Karma is the cause of everything, but it is not concerned directly with the forgetfulness here spoken of. The most general cause of this forgetfulness among those who are “awake on the astral plane” is the incapacity of the brain to receive and retain impressions from the Soul, when the Soul has been passing through experiences wholly apart from the physical body.

The brain of most persons is entirely untrained to receive the higher experiences; it is the tyrant rather than the servant of the Soul and busy with its own impressions received from the physical world, ceaselessly throwing up images caused by physical vibrations, it is curiously unresponsive of vibrations generated within, and in dealing with matter entirely outside its own province.

Some of the conditions for remembering Astral Experiences are:—

The daily Practice of Meditation.*

The detachment of the heart from worldly interests. †

The setting the affections on “things above.” ‡

The purifying of thoughts and desires. §

The absence of haste and anxiety.

The steady habitual control of the Mind. ||

It is however well to bear in mind that it is more important that we should be of service, whether in or out of the body, than that we should remember our personal activities. Until we have made considerable progress in destroying the personality, a full remembrance of astral experiences is very apt to nourish and magnify the lower self, and to increase the tendency, already too potent, to run round and round in

* The Path of Discipleship, p. 58, Indian Edition.

† Bhagavad Gītā, Chap. 18, Sl. 65.

‡ Bible : Colossians III, 2, 3. Matthew VI, 20, 21. Path of Discipleship, p. 66. Bhagavad Gita Chap. V, Sl. 10.

§ In the Outer Court, Chap. 1.

|| The Path of Discipleship, p. 56.

a circle, like a kitten after its tail, the attention centred on our caudal appendage [the personality]. Further until balance is gained, a memory of Astral work is apt to withdraw attention and diligence from the work entrusted to us on the physical plane; like children we rush after the novel and neglect the ordinary, *and as the astral work will not suffer by our ignorance of it down here, while the physical might suffer by our remembrance of the other*, we are often more useful during the earlier stages of our development with the absence of memory.

[Note.—The references and italics are ours. Ed.]

BOOK NOTES.

THE *Hindu System of Religious Science and Art*, or the Revelation of Rationalism and Emotionalism by Kishori Lal Sarkar, M.A., B.L., of Calcutta, has lately come into our hands. The book is a good attempt at putting Eastern Spiritual philosophy and science in the terminology of modern Western philosophy. The several schools of Hindu philosophy are well and lucidly treated, and the three paths to spiritual illumination, Karma, Bhakti and Gnyan Kānds have been well explained from various and different standpoints. The book is divided into chapters consisting of (1) An outline of the subject, (2) Rationalism and Emotionalism as revealing the Deity, (3) Illustrative texts of the two Revelations from the Vedas, (4) The double Revelation as realized in the Brahminical period, (5) The two Revelations as in the Shrimat Bhagvat Gita, (6) The Darshanas as they bear upon the two Revelations, (7) The current principal Sects and (8) Miscellaneous, treating of Karma or Prārabhdha, future state of man &c. The book is a compact and readable little volume worth the attention of every student of oriental and western philosophy.

We are glad to see that two papers by our good brother Dr. English, which appeared in the *Theosophist* some time ago, have now been reprinted for free circulation. The first of these entitled "*Theosophy in Brief with hints on its Practice*" is an outline of the main features of Theosophy condensed into 16 pages. Starting with what theosophy is and is not the author proceeds to consider the objects of the Theosophical Society, and briefly gives a sketch of the principles of Theosophy including the principles of man,

the life after Death, Karma, and Reincarnation. The tract will be found useful to all who are trying to awake an interest in Theosophy in others, and tends to provoke further study.

"*The Seven Golden Keys*" is the other pamphlet. In it the keys as described in the *Voice of the Silence* (third fragment) are given and a commentary written thereon. As the author so well remarks "the importance of these keys can scarcely be over-estimated. *The Seven Golden Keys* open for the pilgrim the seven Portals along the Path he has entered. 'The Path which hath its foot in mire, its summit lost in glorious light Nirvanic.' Mere words fail to express the vast depth and breadth of meaning suggested by these keys." The two pamphlets form a welcome addition to our tract literature and ought to be freely circulated.

Notes and News.

MRS. BESANT'S RETURN TO INDIA.

MRS. BESANT arrived in Bombay from England on Sunday April 3rd at 11 P. M. and at 2 o'clock the same night left for Benares by the Calcutta express train. Mrs. Besant's visit to India is this time of the shortest, as she intends returning to England for the European convention to be held as usual in London early in July to return to us again in the autumn. In February 1897, Mrs. Besant left us for the west, and the past 14 months have been a record of the most extraordinary amount of work done that it is possible to imagine, consisting of one continual succession of lecturing tours in America, England, Scandinavia, Holland, France and Italy. We cannot but rejoice that though for so brief a time, she will enjoy complete cessation from all lecturing and public work of any kind. At the same time we may be perfectly certain that she will not find rest in doing nothing.

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HIGHLY favourable reports have reached us about the lecture tour of Miss. Lilian Edger. She has been presented with cordial addresses of welcome wherever she goes and has won golden opinion of all her audiences, and by her luminous addresses has sunk deeper the foundations of our Society in

this Bháratvarsha of ours. May she long be spared to carry on this work is our fervent wish and prayer.

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MR. HARRY BANBERY, whose arrival in India we reported some time ago, has been sent by the President-Founder to take charge of the High School at Kandy. He has arranged to go to Colombo once a month to help members of the T. S. in their studies.

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MRS. HIGGINS sends an earnest appeal from Colombo to the *Theosophist* and the *Theosophical Review* in connection with the Musaeus School and Orphanage where Sinhalese girls are trained and educated for becoming useful women and helpful members of their society. Mrs. Higgins earnestly solicits the services of some European or American ladies imperatively needed to carry out her noble and selfless work. She cries "can any one give us help here and make contributions however small they may be towards a building fund. Is there any one who is willing to make some sacrifice to help on the work? Who will come?"

* *

WE are very glad to record here the good work done by our Bro. Richardson during his recent visit to the Madras Presidency—says the *Theosophist*:—

"DR. RICHARDSON, with his usual generosity, has been rendering some assistance to the cause in Madras Presidency before returning to his chosen field of effort in Bombay. At Guntur he delivered four lectures and formed a Hindu Boys' Association. He also visited Narasowpet, Bezwada, Cocanada and Vizagapatam, working from two to five days in each place, and lecturing to appreciative audiences. Vizianagram was next visited and his lectures were well attended there. Lastly he spent five days at Hyderabad before returning to Bombay. Much good will doubtless result from the many lectures delivered by the Doctor during the trip. It is evident that more workers are needed in the field, and also a more thorough and systematic system of Branch work."

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EQUALLY glad are we to notice the splendid work done by brother K. Narayanswami Iyer in the same province. He

has lately formed three new branches in Madras one at Paraswalkam, one at Triplicane and one at Tiruvellur in the Chingleput District. He is delivering scores of lectures in his tour and leaves behind him the imprint of his work in some permanent form.

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COUNTESS WACHTEMEISTER is continuing her good work in America. A new star on the Theosophical horizon has risen there lately in the person of Mr. Titus, and other able workers are co-operating with him there. The once drooping prospects of Theosophy in that go-a-head continent have been fully revived since Mrs. Besant's visit and the look-out is really cheering and hopeful.

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WE are glad to see that at the second annual Convention of the New Zealand section of the T. S. held in Auckland at the beginning of this year, the idea of establishing a Lecture Bureau started at the first Convention, is now to be carried into effect. We shall look with interest on the working out of a plan which ought turn to useful account much energy which is at present lost to the Society.

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OUR revered teacher H. P. B. having announced that Theosophy existed far back ages after ages in the night of time, and that bodies for its maintenance and propagation could be traced back century after century, one of her pupils Mrs. Isabel Cooper-Oakley has of recent years earnestly taken up a line of investigation to verify and prove this statement. She has certainly succeeded in unearthing many such movements within historical times. In remoter times she finds proofs of this in Zoroastrian and Chaldean mysteries, and in more recent times among the Albigenses, the Manicheans and more particularly among the famous and important body of Knight Templars of Europe, and the mysterious Rosicrucian Fraternity.

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ON the the slopes of the Palatine Hill in Rome there stands to-day the remnants of the once glorious Palace of the Cæsar, and in that part known as the Palace of Tiberius, a

wonderful discovery has been made. Here in a dark corner of this ancient building where the sunlight has never penetrated since it was built in the first century, a "Graffiti" or drawing has been lately found scratched upon the wall, by the hand of some one who has recorded the event which forms the central dogma of the Christian Church. This picture covering an area of many feet represents two crosses of the traditional Latin form. Against each cross a ladder rests and in the centre of the picture is a remarkable group representing a figure which is being forcibly stripped of its garments. Another man is mounting one of the ladders with an oblong board in his hand representing the "titulus" or superscription which, according to the gospel accounts, was nailed over the cross of Christ and bore the inscription 'Jesus the king of the Jews' written in Latin, Greek and Hebrew.

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PROF. MARUCCHI the discoverer leans to the opinion that the scene portrayed is that of the crucifixion. Above the design and over the central figure the word 'Crestus' is written in larger characters. This is known to have been a rough Roman form for the name of Christ. The blank space round the picture is also covered with writing. Some of it appearing to bear on the subject, while some seems to be a complaint about love, the rest being unintelligible. The antiquity of this picture is undoubted and if the subject is that of Christ's Crucifixion, we have to-day the first evidence apart from the Gospels, that such an event really took place in Jerusalem, there are it is true references to it in Josephus, but these are by most authorities admitted to be interpolations by the unscrupulous Christian Fathers.

Thus we are closing the Century with some startling discoveries, while on the one hand the Gospels as we have them in our Bible and so long looked upon as inspired, are being shaken in their authenticity, the discovery of still earlier records giving a wider and more theosophic field to their meaning, on the other hand the truth of the historic incident so vital to the Salvation of the orthodox Christian is also being confirmed for the first time since its occurrence nearly two thousand years ago.

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MR. HOWARD SWAN has propounded a new theory of cultivating and improving the moral nature by means of words and

sounds producing effects on the brain through retinal impressions, rather than by way of the auditory nerves. He claims to reform a vicious character by systematic treatment by uttering to him compositions containing words that will cause the light rings to pass in the right directions and will check the tendency for them to pass in the wrong directions and for the figures to break up into wrong shapes, thus accumulating wrong moral impressions in the brain. Here we see the justification of *Mantra-Shastra* and the vindication of occult teaching by modern science which would in spite of this discovery be still inclined to disregard and to ridicule the oriental claims for the efficacy of *mantrams* on the various planes of the universe. We may however put in a caveat that Mr. Swan's claims are too large. Only a Yogi can wield *mantrams* effectively.

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THE *Champion* quoting from a London daily, gives a striking allegory used by the Catholic priest, Father Vanglin, in which he compares life to a game of whist. Some are playing for riches and for these diamonds are trumps.

Some are playing for love—for these hearts are trumps.

Some are playing for power and dominion—for these clubs are trumps.

But there is a fourth hand, and this is the most important in the Game; this hand is taken by the Angel of Death and for him Spades are trumps. When Spades are turned up on the table will you be able to say:—

O Death ! where is thy Sting ?

O Grave ! where is thy Victory ?

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The Gujarati work entitled "Theosophy" which we have been advertising for some time past and which is to be published under the auspices of our Lodge, has just been out from the press. We have kept over its review for our next number.

THE THEOSOPHIC GLEANER.

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*** The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine. For signed articles, the authors alone are responsible, for those unsigned, the Editor is accountable.*

OBITUARY NOTICE.

IT is our solemn duty to record the removal from our midst of our much loved and deeply esteemed co-worker and brother Pestonji Muncherji Ghadiali, who died suddenly at Arconum on May 4th, 1898. To us the loss is irreparable ; to him the gain is indescribable, and selfish grief may not cloud the light in which he now dwells. For thus saith the Blessed Lord : "The wise grieve neither for the living nor the dead. Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter."

THE PLACE OF ESOTERIC RELIGION AMONG THE CREEDS.

THE question as to what relation Theosophy bears to the Religions of the world is one which has been raised and answered from time to time ever since the foundation of the Theosophical Society ; but inspite of the clear and decided answers that have been frequently given on this most important point there still exists a certain amount of confusion in the minds of many who, ignorant of the principles of Theosophy, associate it with some particular form of existing belief. At one time we hear it spoken of as "Esoteric Christianity," at another as "Esoteric Buddhism"—names, leading the superficial observer to suppose that it is in some way specially connected with one or both of these Creeds.

In the early days of the movement Madame Blavatsky defined for us the scope and aim of Theosophy, and it was with no uncertain voice that she cleared away any doubt which might have previously existed in the mind, as to the position occupied by it among the religions of the world. But that was many years ago—and as we all find it much easier to repeat a question than to remember the answer, I quote what she said ; only reminding the general reader that, if he keeps her answer in mind, it will explain many difficulties and clear up many doubts, for it is the keystone of Theosophy, the base line from which every true Theosophist works.

In the Theosophist 1884 p. 150 Madame Blavatsky write :—

"Properly speaking there is no Esoteric Christianity, any more than there is Esoteric Hinduism, Buddhism, Zoroasterism, or any other Esoteric "ism."

"We know of one Esoteric Doctrine—The Universal Secret Wisdom-Religion of old. The latter embraces everyone of the great creeds of the antiquity, while none of these can boast of having it in its entirety. Our mission is to gather all these scattered rays, bring them back to one focus, and help those who will come after us to unveil some day the glorious Sun of Truth. Only humanity must be prepared for it lest it should be blinded by the unexpected splendour. The true Theosophist, he who works for the sake of truth—not for his own self and personal predilections—ought to respect every religious system—pander to none."

Here then the truth comes rolling forth like organ music under the sweep of the great master hand. It is this same "Universal Secret Wisdom Religion" that we are privileged to be taught, or rather to get a glimpse of, if so be we can

separate ourselves from the narrow surroundings in which our minds habitually work.

In the first place we see that directly we speak of an *Esoteric* religion or "ism"—no matter by what name we call it—we have dipped below the hard crust of creeds and dogmas, which separate one sect from another, to the God-inspired spiritual truth which lies below. We are in fact now dealing with that fragment of the Universal Wisdom Religion which once found expression in, and now lies buried beneath, the particular sect or creed we may be considering. Like an underground spring of pure water which supplies many wells—and in them is contaminated and coloured according to the local surroundings—so the "Secret Wisdom Religion of old" has been poured into the moulds of many creeds, to be coloured with dogmas, contaminated with exoteric additions, and called by various names, according to the characteristics of the race and country in which it has found a home. But who has sounded the depths of the spring itself where all the "Creeds of the antiquity" have their source.

Again "Our Mission is to gather together all the scattered rays and bring them to a focus." Yet how often we hear it said—"I find nothing new in Theosophy, it is all contained in 'my Bible,' or 'my Shashtra'";—just as if this settled the matter for good and all. We need to be often reminded that the object of Theosophy is not to teach a man the exoteric meaning of his own creed, but to point him to the spiritual meaning hidden in it, and to open his eyes to the fact that the same truths are contained in other religions, so that he may recognize the one voice of the great world Spirit expressed in many ways but breathing through them all. It is by keeping the idea of the *universality* of Truth clearly in view, that the mind of man expands. Then the tendency to hug one's own creed, and congratulate oneself that it contains more truth than another's, gradually gives place to the more expanded outlook, and as the old thought moulds in which man's mind is used to work break down, a wider horizon opens out before him.

Next we see that by bringing all the rays to a focus, we shall "help those who will come after us to unveil someday the glorious Sun of Truth." The work that we may be able to do may seem little indeed in the eyes of the world, and of our fellow men, but we are not working for men's praise or our own glory. All that concerns us is that as builders we put our very best into that work which it lies in our

power to do, and so help to lay a foundation broad and strong on which the great temple of truth must some day be reared.

We are not working for the present only or for immediate results, therefore the man who is driven back upon himself in despair at the hopelessness of individual and unaided endeavour, may well take courage in the wider view, and larger hope, for we are not alone or single handed, but if we will we may enlist in that mighty army whose Generals know the purpose of the world, and are working with knowledge for mankind. For the world is not an aggregate of blind forces acting on dead matter, but a living and connected whole, plastic to the touch, and responding to the thoughts of those who know the laws which guide the subtile agencies with which they have to deal—a world in which every unselfish endeavour however small tells.

Then our teacher shews us in what direction we should work in order to hasten on the unveiling of the Sun of Truth, "But humanity must be prepared lest it should be blinded by the unexpected splendour" that is to say mankind—the thinking portion at any rate—must have accustomed themselves to a far wider view of religion than is held by the majority at the present time. We must not wait until we hear the cry: "Behold the Bridegroom cometh go ye forth to meet him,!" before we learn our first lesson in *synthetic* religion; mankind must have already become familiar with the idea of the common source of truth which embraces all. He must have learnt to separate the letter from the spirit, the dogma from the eternal verity. It is for us to help to spread this knowledge, and to bring order out of the chaos of clashing creeds and opposite beliefs. Then like the walls of Thebes that rose to the music of Orpheus, the city of the living God will rise to the harmony of the wisdom music—that City which "had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it." The Christian is not asked to forgo his Christ, or the Hindu his Krishna, or the Buddhist his Buddha, but the Chist of the dogmatist, limited and prescribed, must become the Christ or Buddhi principle "the light that lighteth every man that cometh into the world"—The Shrî Krishna dwelling in the hearts of all. To realize this and shew it to their fellow men by word, example, and thought, is the duty of the true Theosophist. Thus may he hasten on the day when the Great Sun of Truth shall be unveiled in all His Glory.

A. R.

SWAMI ABHEDANANDA'S VIEW OF CHRIST.

(concluded from p. 205.)

THE new Testament is full of suggestions of practices by which Hindus have become sages. Witness the long meditations of Christ, His prayers, His long fasts, and those of His disciples. His sufferings and resignation at His death are conclusive testimony that He was a human being with a soul, as you and I are, but whose soul was laboring and succeeded in throwing off his mind and body and joining itself to that larger Soul that is manifesting itself so grandly throughout the universe.

In the last hours of His life he retired and prayed three times : 'If it be thy will, Father, remove this cup.' He saw with all the terrors his approaching ignominious death, to be inflicted in the most cruel manner. From His first prayer He could not summon the courage to face such painful death. Why? Because He could not control His mind. He could not entirely withdraw the senses from the body. He could not detach His soul from His mind. In the second prayer he failed. But after the third prayer he became resigned. 'It is thy will.' He had now reached the state of mind known to Hindus as Samadhi or superconsciousness and there was no pain for Him on the Cross. The nails driven into His hands and feet excited no more sensibility than they would if driven into so much wood. Painters have sometimes painted His face on the Cross as showing great anguish, but the life and resignation of the Man deny this idea.

It is well to explain briefly what is meant by the control of the senses as illustrated in the case of Christ. A friend of mine in London not long since went to see a Spaniard, who claimed to have mastered the control of his senses. The Spaniard agreed to submit himself to a thorough scientific test. A doctor drove a needle between the nail and flesh of his thumb. The Spaniard did not wince, but went on laughing and talking to his friends. After some minutes he was requested to relax his mind. Of course when he did so he was seized with the most excruciating pain, and blood began to run from the wound.

In India one of our great sages, Chaitanya went to another sage for instruction. 'Can you control your senses?' Chaitanya was asked. 'Test me,' he replied. The sage then put some powdered sugar upon Chaitanya's tongue. 'Hold it there for five minutes and I will believe you.' Chaitanya held it ten minutes and blew it off as dry as ever.

But this is only the first step to the state of the mind Christ reached when crucified. An incident in the life of one of our great sages in India is a parallel case. This sage when walking along the road out of a city, fell into the hands of a band of robbers. The robbers took the sage for a spy and chopped off his right arm with a sword. He quickly walked back toward the city, the blood pouring from the stump. He met a kind-hearted Brahmin on the way, who recognised him at a glance, and fell at his feet and bandaged the wound. But the sage was hardly aware that he had been wounded. His countenance glowed with deep calmness and tranquillity. He had not only withdrawn his senses, but he has shut his soul entirely from his mind. Other sages have been chopped to pieces uttering the declaration all the while that they could not be killed.

When Christ's spirit made connection with the great cosmic spirit He saw His terrible misfortune in a new light. Plutarch has well said 'alter the nature of misfortune by putting an entirely new construction upon it.' Christ showed that misfortune had its limits and man had the power and spirit to crush it and destroy it even in this life. No one who has ever for a moment reached beyond his senses will doubt this. Christendom has gone on for eighteen centuries calling this sublime heroism the work of God, and it was, but it was work that every man will sooner or later be able to do for himself.

Christ said He came to save men's souls and died that they might be saved. This is literally true. By good works, by devotion, by love, by mental concentration and meditation He realized that his own soul was a part of God. He saw that his life and death would fix the minds of other men upon him, and this very concentration of their own minds upon him has helped them to realize the divine spark within themselves. A Christian closes his eyes and prays earnestly. Light flashes through his mind. He sees God. He thinks his Saviour is answering his prayer, but instead his own divine nature is doing it. The thought of Christ and his good life and heroic death have only helped him to concentrate his mind and realize the truth in his Self or Soul. Quakers sit down and meditate in silence till the spirit moves them. What takes place when the spirit does move one of them to speak? Simply his own spirit has shed the mind and stands out alone, a beautiful, pure, and sublime consciousness, echoing to the voice of that greater intelligence seen in the gigantic motion of the stars.

heard in the voice of the winds, smelled in the breath of flowers and felt in the glad hand of love. Many of us Hindus worship Christ along with Buddha, Krishna, and other great sages, for we know that such a sublimely unselfish life as his must serve to concentrate our minds and open our divine nature.

Yes, Christ was a great spirit and yogi. He healed the sick, opened the eyes of the blind, made the lame to walk, raised the dead, read the secret thoughts of His disciples, knew exactly what Judas was going to do but there was nothing supernatural in Him—nothing that cannot be done again over and over, nothing that science cannot fully explain through the Vedanta philosophy. Without Vedanta He cannot be fully understood and appreciated. Material science which now scoffs at His miracles will yet confirm His work through Vedanta. No devout Christian need ever for a moment fear that science can ever undermine the work of Christ, for Vedanta is here to sustain him. It was here before He was, and it is through Vedanta that every Christian will become a real Christian, a genuine Christ. It is through Vedanta that we Hindus know how to glorify Christ, and it is through Vedanta that Christians will learn to adore such men as Krishna and Buddha, for as we learn to realize the soul in ourselves, we learn to love the soul in others. Despair not then for the world. Sin is only another name for ignorance, and punishment and reward are nothing but reactions of our action. Realize your own soul and connect it with the great cosmic Spirit.

The Swami was asked why Christ did not tell His disciples and others how to practise yoga, which means joining your own soul to the universal Soul, if He were a yogi.

No one can say that he even practised yoga, as we know it in India, said the Swami. Still when a person is enjoined to love, to pray, to meditate and fix his mind on salvation, he is really practising yoga. Christ again and again enjoined his followers to practise these yogas. It all simply amounts to the result that he is able to separate his soul from his mind and free it during lifetime entirely from the bondage of matter. Very intense love amounts to very intense concentration of the mind on some object. If the object is noble the process soon burns out all the impure desires of the mind, the soul shines through the mind, the universal Self shines through a man as a pure white light shines through a clear glass. Love comes through mental concentration that the consciousness in us is subtracted from the mind. But Christ was a man of wonderful psychic powers, as has already been shown.

All the great spiritual leaders and all the great geniuses have to a certain extent been *yogis*, and many of them without knowing the fact. From what I have heard, I believe your own great President Lincoln was to a considerable extent a *yogi*. He acted very much at times like an inspired man, and has been called so. He must have known how to commune with the cosmic spirit. And so there have been many others and so many of us can become to-day with practice.—
The New York Sun.

A NEW THEORY OF THE STARRY HEAVENS.

A New and startling but eminently reasonable theory of the Kosmos or Starry Heavens has been described by Professor John Mackenzie in the current February and March numbers of the *Theosophical Review* under the title of "Theosophy and the New Astronomy." It can hardly be called a Theory, for it has been discovered by Sir Norman Lockyer after painstaking Spectroscopic observations spread over the past twenty-five years, of our own Sun, of the comets and systems of meteors or falling stars which belong to our solar system, of the immeasurably distant stars which are seen in our heavens, and of the nebulae or starry clouds, a few of which are in part visible in our Indian cloudless nights to the naked eye, but which in their thousands can only be seen by the aid of an astronomical telescope. The connection of Theosophy with this new Astronomy is exhibited in a quotation from the translation of the Stanzas of Dzyan, the commentary upon which by H. P. Blavatsky forms the three Volumes of our "Secret Doctrine." This quotation shows that the New Astronomy, which crowns the labours of Sir Norman Lockyer in his career as a modern astronomer, had already been foretold and minutely described in detail by Madame Blavatsky.

Sir Norman Lockyer's discovery is of course quite an independent one, but the fact that the theory had been printed and published in the Secret Doctrine long before Sir Norman's theory saw the light will add one more laurel to her crown who, through evil report and good report, flinched not in publishing the truths revealed to her from the Spiritual world by those Great Ones who have gone before after finishing their earth careers—though still working on earth.

The Spectroscope is quite a modern instrument, by means of which light from a point anywhere on the photosphere of

our Sun or from any of the heavenly bodies is first magnified by being directed through a telescope of sufficient power, then passed through a series of glass prisms arranged in a semicircular frame, by means of which a minute slit of light is enlarged and broken up into the seven prismatic colours from red to deep violet upon a broad ribbon-like band which is projected upon a screen for purposes of observation. This band does not exhibit uniform gradations of colour, but is crossed by numerous bright or dark lines, each one of which has its own exact and unvarying position in the band. It is this unvarying position which has enabled scientists to tabulate the constituents of which our Sun and the starry bodies are composed, by comparison of the Sun's spectrum with the Elements which make up the chemical constituents of our earth.

The quotation from *the Secret Doctrine* (Cosmogogenesis) p. 222 Vol. I. is as follows:—

"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines, and finally to approach each other and aggregate. . . . Being scattered in space without order or system the World-Germs come into frequent collision until their final aggregation, after which they become Wanderers [comets]. Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish devoured by their stronger companions. Those that escape become worlds." On p. 225, it is said—"Born in the unfathomable depths of space, out of the homogeneous element called the World-Soul, every nucleus of cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the infinitudes. It circles round and round, between denser and already fixed bodies, . . . pulling towards some given point that attracts it, trying to avoid other bodies that draw and repel it in turn. Many perish, their mass disintegrating through stronger masses, and when born within a system, chiefly within the insatiable stomachs of various suns; those which move slower, are propelled into an elliptical course and doomed to annihilation. Others moving in parabolic curves generally escape destruction owing to their velocity." Also, at p. 269, says Mr. Mackenzie 'the generation of cosmical systems is discussed along similar lines, showing the remarkable agreement of what is now

"known to science as the meteoritic hypothesis with the "truths of occultism."

More than one hundred years ago astronomers by a process of induction thought out the theory of the "nebular hypothesis." The process of induction is only another term for that development of thought described in occultism as "intuition";—the evolving of new ideas by "deep thought from within," as contradistinguished from "deduction," which is reasoning upon a series of observed facts from without. They saw that the nebulae shone with a faint light which, when the spectroscope was invented, was proved to be hydrogen gas.

It is curious that Sir Norman Lockyer in his new theory confirms the truth of the "nebular theory" with the exception that for "hydrogen gas simply" we have now to read "hydrogen gas developed and maintained by the infinite collisions of an infinite number of meteoric stones." The kosmos is made up of an infinite number of so called *dead* stones, which are known, from the analysis of hundreds in the museums of the world, to be composed principally of the metals iron and nickel, but which also contain in varying minute proportions all the elements known to chemists. These on an average weigh less than one ounce avordupois each, and striking as they do our atmosphere with the velocity of thirty to fifty miles per second or 3000 miles per minute, are at once intensely heated by atmospheric friction, and appear as brilliant rockets or shooting stars in the heavens, dissipating as palpable red dust. This dust has often been seen on frozen snow by explorers on Arctic glaciers and in the Alps. Meteors of a larger size burst with a loud report, but are seldom dangerous, because the surface of the earth is so large as compared with the half square foot of surface exposed by each human being on it; still larger meteors are too large to become heated to bursting point in the few seconds occupied by them in their passage through our atmosphere, they become melted on their outer surface only, and fall to the ground as red-hot balls more or less spherical in shape, cooling as black balls to which worship has alway been paid by the ignorant, as manifestations of the pleasure or displeasure of their Deity. The largest of these weighing 5 tons is in the British Museum in London. But Lieutenant Peary claims to have found one on the northern shore of the Island continent of Greenland which weighs 100 tons, and which the United States Government intend to ship by a special Arctic expedition

and instal in their principal Museum. Doubtless many meteors much larger than 100 tons are embedded underground, but they are not discovered because on account of their size they have not sufficient heat to shine in their sudden passage in the sky, and if they fall in the day their velocity is so great that they are no more visible than is a cannon ball in its flight.

Says Mr. Mackenzie, "It has been calculated by "Dr. Schmidt of Athens, who took observations for seventeen "years, that the average number of meteors visible on a "clear night to any one observer is fourteen per hour. Six "observers stationed in a circle could count six times this "number in the whole heavens. From this it is calculated that "twenty million meteors that are visible fall on the Earth "every 24 hours. As twenty times the number fall which are "not visible, a total of 400 millions of meteors fall daily on the "earth from space, having a combined weight of one hundred "tons." And yet we never hear of any one being injured, for the reason above stated ! This daily weight of red-hot falling matter adds appreciably to the size of the earth, as also to the heat which enables the whole creation of animal and vegetable organisms to live and thrive thereon. "It is "calculated that in a portion of space equal to the size of the "earth, the average number of meteoric stones is 30,000, and "that therefore their average distance apart is 250 miles." Well can space be called empty which contains only a one ounce lump of metal in every 250 miles ? Nor is it surprising that astronomers found a confirmation of their nebular theory in the fact that the smallest telescopic stars are observed to shine with undimmed brilliancy through the largest nebula.

Scientists have found that the temperature of stellar space outside the influence of our atmosphere is 360 degrees Fahrenheit below zero, a temperature inconceivably cold to our bodily senses, a proof that these meteors must be cold and hard in their normal state, being possessed only of the energy due to their great velocity. The gaseous condition of nebulae having now to be discarded, it remains to be considered how the meteoric theory will fit in with the observed facts. Though meteors are usually 250 miles apart, there are well known recurrent seasons in which they blaze over the heavens. There is an annual display on the 13th or 14th of August, and another in the middle of November. This proves that the orbit of our earth intersects the orbits of two meteoric rings once each year, and as these displays are

fairly uniform each year, it follows that the meteor ring is also fairly uniform all round its orbit. Once in about every thirty-three years, however, occurs the grandest display of shooting stars. This has occurred regularly since the year 902 A. D., in which year records tell us it first became visible. The more probable explanation is that it was then for the first time noticed, and its reappearance thereafter watched for each year until its periodicity of 33 years became established. Its last appearance was all over the world on the night of the 14th November 1866. It was fully pictured in the illustrated papers of that date. It commenced in Bombay at 9 P.M. The fact that it strikes the earth with such regularity proves that it is a comet, moving in an elliptical orbit, and that though the earth passes through the comet's orbit each year, it strikes the comet only every 33 years. There are 100 other swarms less brilliant than these whose positions and paths have been definitely marked out, through which the earth passes periodically. Though all these swarms revolve round the Sun as planets, they are all comets.

A comet is a vast swarm of meteoric stones travelling through space. The light coming from its head is due to heat generated by the constant collisions of these stones with each other. It has no tail till it nears the Sun. Its tail is always directed away from the Sun, and is probably due to the light of the Sun shining through the vapours of the comet's photosphere given off by these collisions. It is partly due to the intense heat developed by its proximity to the Sun. Every comet must pass though the Sun's corona which was so clearly visible during the recent total eclipse, and also in many instances pass close to the Sun's photosphere. This remarkable fact was exhibited in a large comet visible in Bombay about 20 years ago. On the evening previous to its sweeping round the Sun, it was visible as an *evening* star with its tail *away from the setting Sun*. By the next morning it had swept round, and was visible as a *morning* star with its tail still *away from the rising Sun*. As the light of the tail can only become manifest by the Sun's light causing it to strike other meteors in space, it is probable that the tail is only visible when the comet is passing through the mass of meteors circling as planets in immediate proximity to the Sun, and which are visible every evening for two hours after sunset as the zodiacal light.

D. G.

(To be continued.)

THE HINDU CYCLE EXPLAINED.

THE great Hindu Cycle called Mahakalpa comprises the enormous period which intervenes between the evolution of the Universe (Srishti) and its dissolution.

During evolution all names and forms become manifested and during involution the discrete products of nature are withdrawn into their indiscret source. A Mahâkalpa is equivalent to 311,040,000,000,000, mortal years which again is equal to 100 years of Brahma which is equal to His life-time. The above means that what appears 311,040,000,000,000 years from the standpoint of man appears as a hundred years from the standpoint of Brahma. Psychologically considered this will mean that the interval between two thought-impressions of Brahma is greater than the interval between the thought-impressions of a human being. The Idea of time is produced by the sequence of our thoughts. During sleep, when the sequence of thought is abolished, we have no idea of time whatever. If the interval between our thought-impressions becomes greater what now appears to us as one hour appears then as one minute. This is the explanation of the mysterious age of Brahma.

Kalpa is the period which intervenes between the conjunction of all the planets on the horizon of Lankâ at the first point of Aries and a similar subsequent conjunction. One day of the life of Brahma constitutes a Kalpa. A Kalpa embraces the reign of 14 Manus. *Manu* signifies a planetary spirit. Each planet has a planetary spirit of its own and that spirit rules the planet for a fixed number of years from his own spiritual plane. It must not be supposed that the rule of a planetary spirit is at all similar to the rule of an earthly monarch. The Planetary spirit rules by his pure and unerring will-power which becomes objectified in the material plane. Every *Manu* rules for seventy-one Mahâyugas—each Mahâyuga consist of four Yugas *viz.*, Satya, Treta, Dwâpara, and Kali.

What are these Yugas? They are vast astronomical periods during which the planets influence mankind in peculiar ways. The benefic planets are very powerful in the Satya Yuga and the malefic planets are so in the Kali Yuga. The surroundings of the Satya Yuga tend towards spiritual development and that of the Kali Yuga towards material advancement. The periods of time covered by these Yugas bear a certain ratio to one another. The Satya covers a period four times as much as the Kali; the Dwâpara, two times; The Treta, three

times. As in the Mahâyuga there are four Yugas, so if we take the smaller cycles into account, we find that the year is divided into four periods, the Satya, Treta, Dwâpâra and Kali. *Satya Yuga* of every year begins in the month of Bysack and continues for 144 days ; then follows *Treta* which continues for about 108 days ; then follows *Dwâpâra* which continues for 72 days ; then follows Kali which continues for about 36 days.

Coming to the smallest cycle, that is day, we find that the first twenty-four *Dandas* comprise Satya Yuga, the next 18 *Dandas* comprise, Treta ; the next twelve *Dandas*, Dwâpâra ; and the remaining 6 *Dandas*, Kali.

The practical use of such division is obvious ; particular times of the year and particular times of the day are suited to particular ceremonies and particular religious exercises. Among the occultists particular hours of the day are considered to be more auspicious to Yoga than other hours. A little explanation is necessary here. The time just before sunrise has been classed under Kali Yûga. But experience shows that this time has a most purifying influence upon the human mind. The explanation is that according to the Shastras the end of the Kali Yuga has a most purifying influence on the human mind as it is succeeded by the Satya Yuga.

Light of the East.

THEOSOPHY AND ASTROLOGY.

WHAT IS THE ATTITUDE OF THEOSOPHY TO ASTROLOGY ?

THE following answer to the above question of J. P. M. by G. R. S. M. is given in the *Vahan*, Vol. VII, No. 7, and deserves careful study and attention.—As the *Vahan* knows no one who has the authority to speak in the name of Theosophy, we will bring the question within the range of practical politics by re-wording it as follows : “ What is the attitude of members of the Theosophical Society to astrology ? ” and so we shall be dealing with facts of knowledge and not with opinions merely. The members of the Society take up the most divergent and contradictory attitudes with regard to astrology ; some believe in it with various qualifications, a few even make of it a religion, as it were ; some ridicule it as an absurd superstition, and proclaim the artrologer a charlatan ; the majority are inclined to think there *may be* something in it, but are content to admit their ignorance of the art, and what is more, their indifference to it even supposing there may be truth in it,

being quite content to subscribe to the saying, "The wise man rules his stars ; the fool obeys them," and so be quit of the whole business. Each member, then, has his own opinion, and if I give J. P. M. mine on the subject, he should remember that it is mine and not the Society's, least of all Theosophy's.

I must confess, then, that I never could get up much respect for modern astrology, in spite of the fact that *sometimes* extraordinarily accurate predictions are made by professed astrologers. I have never known astrology do any good to the character, and I have often known it do a great deal of harm. On the other hand, I know that some of our members are making an honest endeavour to turn the art to ethical service, and in that I wish them every success. But before any real good can be done, it will be necessary to make a searching enquiry into the genesis of astrology, and replace the traditional rule of thumb astrologising by some more rational method. Hipparchus and his plagiarist Ptolemy, with the cheerful impudence of scholastic Alexandrians, hellenised the real Chaldæan art out of existence, and modern astrology is based on their misconceptions solely. Modern astrology is *not* the Chaldæan art, it is the superstition of a Greek burlesque of the true science of the stars. In the distant past, when the "Chaldæan" civilisation was at its height (though under a different name, for that time was prehistoric) "astrology" was the religion of the race, and *that* astrology was (and is) one of the root-rays of religion ; but between this real science of the solar system and its inhabitants and the modern caricature, there is as little connection as between the present-day conceptions of the death of Jesus and the real self-sacrifice of the Logos.

But even before the days of Hipparchus the true science had fallen from its purity ; and so we find the Buddha strictly forbidding his followers to dabble with the art. The direct disciples of the spiritual Christ also, among the early Gnostics, knew the true state of affairs : and so we find one of the writers in the *Pistis Sophia* treatise declaring that the astrologers were all at sixes and sevens ; that it was only by chance that they hit on a correct prediction ; for that as soon as a man's nature contacted the Christ spirit, there was a revolution in the spheres, and the motion of half of them was entirely inverted ; of this the ordinary astrologer knew nothing, and so his predictions were almost sure to be erroneous. This statement was based on a knowledge of the real Chaldæan art, which had been so materialised by the Greeks ;

on a knowledge of what the "planets" really are, and how many there are, and how placed, in fact, of the entire economy of the whole system. This economy is entirely unknown to modern astrology, and it is wonderful that with such false premises it ever succeeds in getting even a single correct prediction from the few old rules of thumb which have been handed down from the genuine Chaldæans.

Modern astrology, then, requires to be purified, and ancient astrology to be rediscovered. But in this vulgar and huckstering age, when the income of the professional astrologer comes mostly from ignorant servant girls, or stock-dealers, or book-makers, what chance is there of purification; and until there is purification, what claim has mankind to rediscovery?

THE RIDDLE OF LOVE AND HATE.

THE great majority of us life presents a series of tangles and puzzles—tangles we cannot unravel, puzzles we cannot solve. Why are people born differing so widely in mental and in moral capacity? Why has one infant a brain denoting great intellectual and moral power, while another has a brain which marks him out as one who will be an idiot or a criminal? Why has one child good and loving parents and favourable circumstances, while another has profligate parents who detest him and is reared amid the foulest surroundings? Why is one "lucky" and another "unlucky"? Why does one die old and another die young? Why is one person prevented by "accident" from catching a steamer or a train that is wrecked, while scores or hundreds of others perish unaided? Why do we like one person the moment we see him, while we as promptly dislike another? Questions like these are continually arising, and are as continually left unanswered, and yet answers are within reach; for all these seeming incongruities and injustices, these apparently fortuitous events, are merely the results of the working out of a few simple and fundamental natural laws. An understanding of these underlying laws makes life intelligible, thereby restoring our confidence in the divine order and endowing us with strength and courage to meet the vicissitudes of fortune. Troubles which strike us like "bolts from the blue" are hard to bear, but troubles which arise from causes we can understand, and can therefore control, can be faced with patience and resignation.

The first principle that must be firmly grasped ere we can begin to apply it to the solving of life's problems is that of reincarnation. Man is essentially a soul, a living and self-conscious individual, consisting of this self-conscious life in a body of very subtle matter; life cannot work without a body of some kind; that is, without a form of matter however fine and subtle the matter may be, which encloses it, and thus gives it separate existence in this universe; bodies are often therefore spoken of as vehicles, that which encloses life making it individual. This soul, when he comes into the physical world by the gateway of birth, puts on a physical body as a man puts on an overcoat and hat to go out into the world beyond his own home; but the physical body is no more the man than the overcoat and hat are the body which wears them. As a man throws away worn out garments and puts on new ones, so does the soul casts off a worn out body and take to himself another (Bhagavad Gītā). When the physical body is outworn the soul passes through the gateway of death, dropping the physical vesture and entering the "unseen" world. After a long period of rest and refreshment, during which the experiences of the past life on earth are assimilated, and thus increase the powers of the soul, he returns again to the physical world through the gateway of birth and takes on a new physical body, adapted for the expression of his increased capacities. When human souls were born into the world for the first time millennia ago, they were but embryonic souls knowing neither good nor evil, with infinite possibilities of development—as being the offspring of God—but without any actual powers save that of thrilling feebly in response to external stimuli. All the powers latent within them had to be roused into active manifestation by experiences undergone in the physical world; by pleasure and pain, by joy and suffering, by success and failure, by fruition and disappointment, by successive choices well and badly made, the soul learns his lessons of laws that cannot be broken and develops slowly one by one his capacities for mental and moral life. After each brief plunge into the ocean of physical life—that period generally spoken of as "a life" he returns to the invisible world laden with the experiences he has gathered, as a diver rises from the sea with the pearls he has riven from the oyster bed. In that invisible world he transmutes into moral and mental powers all the moral and mental materials he has gathered in his closed earth life, changing aspirations into capacity to achieve, changing the results of efforts that failed.

into forces for future success, changing the lessons of mistakes into prudence of foresight, changing past sufferings into endurance, changing errors into repulsions from wrong doings, and the sum of experience into wisdom. As Edward Carpenter well wrote: "All the pains that I suffered in one body became powers that I wielded in the next."

When all that was gathered has been assimilated—the length of the heavenly life depending on the amount of mental and moral material that has been collected—the soul returns to earth; he is guided, under conditions to be explained in a moment, to the race, the nation, the family, which is to provide him with his next physical body, and that body is molded in accordance with his requirements, so as to serve as a fit instrument for his powers, as a limitation which expresses his deficiencies. In the new physical body, and in the life in the invisible world that follows its offthrowing at the death which destroys it, he retreads on a higher level a similar cycle, and so again and again for hundreds of lives, until all his possibilities as a human soul have become active powers, and he has learned every lesson that this human life can teach. Thus the soul grows from infancy to youth, from youth to maturity, becoming an individualized life of immortal strength and of boundless utility for divine service. The struggling and evolving souls of one humanity become the angels of the next humanity, the spiritual intelligences that guide the evolution of worlds posterior to their own in time. We are protected, helped and taught by spiritual intelligences who were men in worlds older than our own, as well as by the most highly evolved men of our own humanity; we shall repay the debt by protecting, helping and teaching human races in worlds that are now in the early stages of their growth, preparing to become, untold ages hence, the homes of future men. If we find around us many who are ignorant, stupid and even brutal, limited in both mental and moral powers, it is because they are younger souls than we are, younger brothers, and hence their errors should be met with love and helpfulness instead of with bitterness and hatred. As they are, so were we in the past; as we are, so shall they be in the future; and both they and we shall go onward and onward through the eternal ages.

This then is the first fundamental principle which renders life intelligible when applied to the conditions of the present; I can only work out from it in detail the answer to one of the questions propounded above, namely, why we like one person

and dislike another at sight, but all the other questions might be answered in similar fashion had I time and space. For the complete answering, however, we need to grasp also the twin principle of Reincarnation and of Karma, or the law of causation.

This may be stated in words familiar to all: "Whatsoever a man soweth, that shall he also reap." Amplifying this brief axiom, we understand by it that a man forms his own character, becoming that which he thinks; that he makes the circumstances of his future life by the effects of his actions upon others. Thus, if I think nobly I shall gradually make for myself a noble character, but if I think basely, a base character will be formed. "Man is a creature of reflexion; that which he thinks upon in one life he becomes in another," as a Hindoo Scripture has it. If the soul dwells continually on one train of thought a groove is formed into which the thought-force runs automatically, and such a habit of thought survives death, belonging to the soul, and is carried over to the subsequent earth life as a thought tendency and capacity. Habitual study of abstract problems, to take a very high instance, will result in another earth life, in a well developed power for abstract thinking, while flippant, hasty thinking, flying from one subject to another, will bequeath a restless, ill regulated mind to the following birth into this world. Selfish coveting of the possessions of others, though never carried out into active cheating in the present, makes the thief of a later earth life, while hatred and revenge, secretly cherished, are the seeds from which the murderer springs. So again unselfish loving yields as harvest the philanthropist and the saint, and every thought of compassion helps to build the tender and pitiful nature which belongs to one who is "a friend to all creatures." The knowledge of this law of changeless justice, of the exact response of nature to every demand, enables a man to build his character with all the certainty of science, and to look forward with courageous patience to the noble style he is gradually but surely evolving.

The effects of our actions upon others mould the external circumstances of a subsequent earth life. If we have caused widespread happiness we are born into very favorable physical surroundings or come into them during life, while the causing of widespread misery results in an unhappy environment. And so on, whether our influence has been widespread or restricted, in proportion to our sowings do we reap. We make relationships with other souls by coming into contact with

them individually, and bonds are forged by benefits and injuries, golden links of love or iron chains of hate. This is Karma, a Sanskrit word which has become widely adopted into our tongue, we having no single word which expresses the same idea of a changeless sequence of cause and effect in all worlds, not only in the physical. With these complementary ideas clearly in the mind, we can answer our question very easily.

Links between souls, between individualized beings, cannot antedate the first separation of those souls from the world-soul, as drops may be separated from the ocean. In the mineral and vegetable kingdoms the life that expresses itself in stones and plants has not yet evolved into continued individualized existence. The word "group soul" has been used to express the idea of this evolving life as it animates a number of similar physical organisms. Thus a whole order, say of plants, like grasses, umbelliferous, or rosaceous plants, is animated by a single group soul, which evolves by virtue of the simple experiences gathered through its countless physical embodiments. The experiences of each plant flow into the life that informs its whole order, and aid and hasten its evolution. As the physical embodiments become more complex, subdivisions are set up in the group soul, and each subdivision slowly and gradually separates off, the number of embodiments belonging to each subdivision group soul thus formed diminishing as these subdivisions increase. No individual ties can be set up at these early stages of evolution, as the individualized soul does not yet exist. In the animal kingdom this process of specialization of the group souls continues, and in the higher mammalia a comparatively small number of creatures is animated by a single group soul, for Nature is working toward individualization. The experiences gathered by each are preserved in the group soul, and from it reach each newly born animal that it informs; these appear as what we call instincts, and are found in the newly born creature. Such is the instinct which makes a newly hatched chicken fly to seek protection from danger under the brooding wing of the hen, or that which impels the beaver to build its dam. The accumulated experiences of its race, preserved in the group soul, inform every member of the group. When the animal kingdom reaches its highest expressions the final subdivisions of the group soul animate but a single creature, until finally the divine life pours out anew into this vehicle now ready for its reception, and the human soul takes birth and the evolution of the self-conscious intelligence begins.

From the time that a soul animates a single body, links may be set up with other souls, each likewise dwelling in a single tabernacle of flesh. The souls, dwelling in their physical body, come into touch with each other; perhaps a mere physical attraction draws together two souls dwelling respectively in male and female bodies. They live together, have common interests, and thus links are set up. If the phrase may be allowed, they contract debts to each other, and there are no bankruptcy courts in Nature where such liabilities may be cancelled. Death strikes away one body, then the other, and the two souls have passed into the invisible world; but debts contracted on the physical plane must be discharged in the world to which they belong, and those two souls must meet each other again in earth life, and renew the intercourse that was broken off. The great spiritual intelligences who administer the law of Karma guide these souls into rebirth at the same period of time, so that their earthly lifetimes may overlap, and in due course they meet. If the debt contracted be a debt of love and of mutual service, they will feel attracted to each other; the souls recognize each other, as two friends recognize each other, though each be wearing a new dress, and they clasp hands not as strangers but as friends. If the debt be one of hatred and of injury, they shrink apart with a feeling of repulsion, each recognizing an ancient enemy, eyeing each other across the gulf of wrongs given and received. Sometimes love has been betrayed, and when the betrayer in a future life meets the one who was wronged, the old love springs up and stretches out its arms with longing, to find itself met with indifference or repulse. Cases of all these types must be known to every reader, although the underlying cause has not been known; and indeed these sudden likings and dislikings have often foolishly been spoken of as "causeless," as though, in a world of law, anything could be without a cause. It by no means follows that souls thus linked together necessarily reknit the exact relationship broken off down here by the hand of death. The husband and wife of one earthlife might be born into the same family as brother and sister, as father and son, as father and daughter, or in any other blood relationship. Or they might be born as strangers and for the first time in youth or in maturity, to feel for each other an overmastering attraction. In how brief a time we become closely intimate with one who was a stranger, while we live beside another for years and remain aliens in heart. Whence these strange affinities, if they are not the remem-

branches in the souls of the loves of their past? "I feel as if I had known you all my life," we say to a friend of a few weeks, while others whom we have known all our life are to us as sealed books. The souls know each other, though the bodies be strangers, and the old friends clasp hand in perfect confidence and understand each other; and this, although the physical brains have not yet learned to receive those impressions of memory that exist in the subtle soul-bodies, but that are too fine to cause vibrations in the gross matter of the brain, and thus to awaken responsive thrills of consciousness in the physical body.

Sometimes, alas! the links being of hatred and wrongdoing, draw together ancient enemies into one family, there to work out in misery the evil results of the common past. Ghastly family tragedies have their roots deep down in the past, and many of the awful facts recorded by such agencies as the Society for the Protection of Children, the torture of helpless children even by their own mothers, the malignant ferocity which inflicts pain to exult in the sight of agony—all this becomes intelligible when we know that the soul in that young body has in the past inflicted some horror on the one who now torments it, and is learning by terrible experience how hard are the ways of wrong.

The question may arise in the minds of some: "If this be true, ought we to rescue the children?" Most surely yes. It is our duty to relieve suffering wherever we meet it, rejoicing that the good law uses us as its almoners of mercy.

Another question may come: "How can these links of evil be broken? Will not the torture inflicted forge a new bond, by which the cruel parent will hereafter be the victim and the tortured child become the oppressor?" Aye! "Hatred ceases not by hatred at any time," quoth the Buddha, knowing the law. But he breathed the secret of release when he continued: "Hatred ceases by love." When the soul, that has paid his debt of the past by the suffering of inflicted wrong, is wise enough, brave enough, great enough to say, amid the agony of body or of mind, "I forgive!" then he cancels the debt he might have wrung from his ancient foe, and the bond forged by hate melts away forever in the fire of love.

The links of love grow stronger in every successive earthlife in which the linked souls clasp hands, and they have the added advantage of growing stronger during the life in heaven, whereinto the links of hate cannot be carried. Souls that have debts of hate between them do not touch each other in the

heavenly land, but each works out such good as he may have in him without contact with his foe.

When the soul succeeds in impressing on the brain of his physical body his own memory of his past, then these memories draw the souls yet closer, and the tie gains a sense of security and strength such as no bond of a single life can give, very deep and strong is the happy confidence of such souls, knowing by their own experiences that love does not die.

Such is the explanation of affinities and repulsions, seen in the light of Reincarnation and Karma.

ANNIE BESANT.

—*New York Journal*.

REINCARNATION AND THE ZOROASTRIAN SCRIPTURES.

IN the *Vahan* for February 1898, Vol. VII, No. 7, H. D. puts the question.—“Is the doctrine of reincarnation to be found in the Zoroastrian scriptures?” to which the following answer appears under the well known initials of G. R. S. M. In the fragments of the Avesta text, and the Zend commentaries (and in the later Pahlavi documents) preserved by the Parsis, the modern representatives of the very ancient Iranian tradition of the Aryan root-faith, the doctrine of reincarnation is said to be absent. These are, however, but a small portion of the original documents, and are said to date from the Sassanid period (c. A. D. 300). On the other hand Greek writers emphatically assert that the doctrine of reincarnation was one of the main tenets of the Magian tradition. The voluminous Zoroastrian scriptures are said to have been translated at Alexandria about the same time as the Jewish Pentateuch, somewhere in the third century B. C., and several Greek writers dealt with them at length. Porphyry (flor. 275 A. D.), refers to them, and also himself wrote at length on the subject. The famous pupil of Plotinus several times asserts that reincarnation was a basic doctrine of the Magians, a designation which we learn from a fragment of Chrysostom, meant the “wise,” or “those who worshipped God in silence.”

REVIEW OF A NEW GUJARATI BOOK ENTITLED "THEOSOPHY."

WE are glad to announce that the Gujarati work entitled "Theosophy" is now out of the hands of the printers, and a copy of it is before us for review. This is the book which has for some time past been advertised in the *Theosophic Gleaner* and is written by one of the members of the Bombay Blavatsky Lodge. The author who modestly keeps his name from appearing dedicates it to Madame Blavatsky through whom, as he states, "spiritual knowledge has been revived in the present time throughout the world." The volume is of super-royal size, handsomely bound in cloth and contains 320 pages of printed matter exclusive of 15 pages of detailed contents. It is embellished with four diagrams three of which give the principles of man and the planes of the universe, and the fourth showing the prismatic analysis of light, is introduced to illustrate the existence of the higher and invisible planes of being. There are eight chapters between the covers, written in the form of dialogues between an *Inquirer* and a *Theosophist*. In this way the author has succeeded in laying before the reader in a clear and most succinct way the main teachings of Theosophy. In fact we may safely assert that it is the best epitome of the Ancient Wisdom that has yet appeared in the Gujarâti language. Turning to the analysis of the work itself we find the first chapter opening with an enquiry into what Theosophy is. Here the author very successfully clears up many of the prevailing misconceptions regarding it, and very beautifully lays before the reader the fundamental teachings. The chapter closes with a demonstration of the importance of the study to all who would know how to live, the meaning of life and the real secret of happiness. Thus he leads us on to the teaching contained in the subsequent chapters. The second chapter gives information regarding the constitution of the Cosmos, on its seven planes and the mutual relation of these to one another, the description is helped by a good diagram, and the proofs brought forward in favour of their existence—based on modern scientific research—is very striking. This is one of the most important chapter in the work, and a right comprehension of it renders the entire theosophic study easy.

The third chapter treats of the constitution of man—otherwise known as the Seven Principles of man—in a clear and lucid manner. The subject is further illustrated by a diagram containing the classification of these principles from

the standpoint of Theosophy and the other schools of Oriental philosophy.

The fourth chapter deals with the all-important subject of Reincarnation ; in it fourteen convincing arguments in its favour are given which logically and conclusively proves it to be a necessary fact in the economy of life, as solving many of the hopeless puzzles of our being.

The next two chapters are devoted to "Death and After States" and the "Astral Plane" which fittingly follow the preceeding one. The former explains the after death conditions, from physical death upwards through its stages of etheric, astral and devachanic existence, with all its various grades of ghosts, spooks, shells, elementaries, elementals &c. The chapter on the Astral Plane contains exhaustive information on the subject and is certainly highly interesting and instructive.

The seventh chapter treats of "Karma"—the law of cause and effect on all the planes of the Universe. In it arguments relating to destiny and free will are well-handled. Power of thought in the making of Karma and the various divisions of Karma are nicely expounded, and finally the way to liberation from its sway is pointed out.

The last chapter is devoted to the "Path of Discipleship" and the methods by which this path can be trodden, and the efforts which one has to make to see his Guru face to face in this life.

Thus the book begins with the most simple enquiries relating to Theosophy and their solution, and after dealing with its teachings in a systematic manner ends with information relating to the *sumum Bonum* of life, *viz.* the way of liberation from the miseries of birth and death and the attainment of true freedom and happiness in spiritual life, in the peace which passeth understanding.

The author has written the book studiously adopting a style easily comprehensible both by the Hindus and Parsis, thus putting within reach—even of the less educated classes—the life giving words of divine wisdom. The book supplies a real want—long felt on this side of India among the Gujarati reading public—giving as it does a clear and intelligent exposition of Theosophy, and we therefore hail its advents with delight for it is really a valuable acquisition to vernacular theosophic literature. We accordingly strongly recommend it to every lover of truth and of the good of humanity—in other words of Theosophy. We earnestly solicit all our well-to-do Gujarati brothers

in this presidency, to give it as wide a circulation as they can, by purchasing a goodly number of copies for distribution among their poorer brotheren, and we invite them to induce others to do the same, thus bringing the blessings of Theosophy to the very doors of the high and low on this side of India. Looking to its important and valuable contents, to its superior printing and paper and its handsome cloth binding, the price of the book Re. 1 is extremely moderate and the effort therefore deserves every encouragement at the hands of the public.

Notes and News.

WRITING on Miss. Edger's recent tour the *Theosophist* says—Miss. Edger seems to have met with a sincere and hearty welcome at all the places visited by herself and Col. Olcott during their late Indian tour; and their enthusiastic receptions and the numerous addresses which were presented in acknowledgement of the gratitude of the populace for service rendered them by these workers testify to the success of the undertaking. On several occasions the audiences addressed by Miss. Edger numbered over 2,000 persons. A Rawal Pindi paper says "she exhorted the public to gird up their loins to revive the Ancient Spirituality of the Hindus." She asked the people to aid and co-operate with the movement which had been set on foot to collect information regarding rare Manuscripts in Sanskrit; the person in charge of this affair in the Punjab being Rai B. K. Laheri Bahadur, Prime Minister, Faridkot State. Col. Olcott also spoke and tried to impress on the minds of his audience the urgent necessity of forming classes for Hindu boys, to give them a sound moral teaching derived from the Hindu Sāstras."

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A CORRESPONDENT of the *Indian Mirror* referring to Miss. Edger's lectures at Midnapur said: "Her knowledge of every branch of modern science made her lectures so attractive and impressive that every one carried a lasting idea home. While expounding many abstruse principles of religion she corroborated her every argument by scientific proof. She is a most valuable acquisition to the Theosophical Society." The plan of the tour was so admirably arranged (continues the *Theosophist*) owing to the kindness and foresight of the Joint-General Secretary, Indian Section, Babu Upendranath Basu, that there was not the slightest failure to connect from

beginning to end. Miss. Edger cherishes many kind memories of her Indian brothers and sisters. The cost of the tour was defrayed by Branch subscriptions.

* * *

WE are glad to learn from the same source that Lala Jiva Rama Thappur has founded the "Annie Besant Anglo-Sanskrit Library" at Rawal Pindi, one of the northernmost towns of India, in honor of Mrs. Besant's visit to that place on her last lecturing tour there. The Library was formally opened by Col. Olcott on 22nd March last in the presence of the local nobility and gentry. Miss. Edger also addressed the meeting.

* * *

THE *Amritsar* T. S. Branch has also opened a "Theosophical Library" at that place. It is free to members as a lending library and to others as a reading room. Thus the Theosophic work has been well and fittingly started in the northern part of Bharatvarsha, where the ancient Rishis and sages first taught the children of this land spiritual knowledge. In the absence of active propaganda work such free libraries are the best mediums for the spread of Theosophic knowledge, and the more such libraries are started throughout the world the more rapid will be progress of our cause.

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It is reported that the late Mr. Charles A. White F. T. S. of the Seattle Branch, T. S. America has bequeathed his estate to the Theosophical Society for the translation and publication of Sanskrit literature. Such bequests hold good only in cases when willed away in the name of the President of the T. S. and not to the Society as a body as it is not a legally constituted body. Owing to this very flaw a large bequest of about £ 8000 lately made by a colleague in Europe has been lost to the Society. For this reason, the form of bequest has been printed on the covers of our leading Magazines *The Theosophist* and *The Theosophical Review*.

* * *

ON her way to Brindisi Mrs. Besant lectured in Rome—where it will be remembered a Branch has lately been started. Her lecture was delivered in French, to a large audience composed partly of materialists, partly of staunch Christians. Who but Mrs. Besant could have pioneered the Theosophic bark between the Scylla and Charybdis of such conflicting element.

FOUR more branches have been formed in the American Section during the last quarter. The total number of the branches actively at work there is now fifty-six, in spite of three branches which have been dissolved.

* * *

ONE more branch in England (Croydon, London) and one at Hanover in Germany under the Presidency of Dr. Hubbe Schleiden, have also been started. Our indefatigable brother K. Narayanswami Aiyer reports the formation of three new branches in southern India, and the revival of a dormant branch. Branch Inspector Bro. Jaggannathia has also opened a branch at Nandyal.

* * *

MANY of our theosophical friends who left us in 1895 and formed themselves into a separate party—first under Mr. Judge and latterly under Mrs. Tingley—have now seen fit to sever their connexion with the organization over which this lady has for some time past presided. In a resolution, brought forward at a recent convention, it was proposed to make Theosophy a branch of literature in the Universal Brotherhood Society. Naturally, the older theosophists who knew the value of theosophic teachings opposed such a scheme, but as they were in the minority the only alternative course open to them was to retire. Mrs. Tingley has thus lost many of her best members among whom may be mentioned Dr. Buck, Dr. and Mrs. Archibald Keightley Mr. and Mrs. Claud Falls Wright, Mr. Johnston and Dr. Frantz Hartman—these and many others have formed themselves into a Society of their own, under the leadership of Mr. Hargrave, who it will be remembered left Mrs. Tingley's Society some months ago.

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THE REV. JAMES MARTINEAU, now about ninety four years of age and one of England's great thinkers, took wine for feeble circulation early in life by advice of physicians. It brought on gout. In spite of medical advice, he gave it up, lost his gout, and has retained the power of mental application to an advanced age, noticing only that his tasks, as age advanced, required a longer time than in fresher days. He adds:—

“Few things, I believe, do more to lighten the spirits and sweeten the temper of families and of society than the repudiation of artificial indulgences.”—*Harbinger*.

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THE HIGHER QUALIFICATIONS OF A THEOSOPHIST.

[A lecture delivered by our late Brother Pestonji Muncherji Ghadiali in the Blavatsky Lodge, Bombay on the 27th March 1898.]

DEAR BROTHERS—On the last occasion we examined from this platform certain general qualifications of one who wishes to join the T. S., in other words some pre-requisites or equipments necessary for him to possess before he can become a successful worker in the Theosophic ranks. To-night we are going to deal with the higher qualifications required of a Theosophist, that is one who is in right earnest, to tread the Theosophic path, the path of spiritual knowledge leading to Godhood and resulting in becoming a saviour of the world. As these latter qualifications have a close connection with the pre-requisite qualifications we spoke about on the previous occasion it is necessary to recapitulate them here. They are:—

- (1) A thoroughly unsectarian spirit.
- (2) An unselfish nature.
- (3) Impersonality or selflessness.
- (4) Tolerance.
- (5) Absence of idle curiosity.
- (6) Disregard of opposition, persecution or calumny, where truth is concerned.
- (7) Humbleness.
- (8) Faith, that is, will without doubt.
- (9) Desire to acquire spiritual knowledge for the guidance and benefit of others and not for one's own advancement.

It may be observed at the outset that some of these general and special qualifications may be inherent in the candidate for admission into the T. S., while others may be dormant or altogether absent, but they may be evoked or developed after his entrance into the Society by contact with kindred or complementary souls, just as a spark is evoked from flint by its contact with steel.

Now to begin with the higher qualifications we may repeat the two famous negative and positive formula of our Reverend Teacher, as to who is and who is not a Theosophist, as they will bear repetition over and over again, and some of the higher qualifications, we are going to deal with to-night, are comprised in them. We will first quote the negative formula :—

He who does not practise altruism or brotherliness in thought and life; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his fellow brother, of whatever race, nation or creed, wherever and whenever he meets suffering; he who turns a deaf ear to the cry of human misery; and lastly he who hears an innocent person slandered—whether a brother-theosophist or not—and does not undertake his defence as he would undertake his own *is no Theosophist.*"

Now we will quote the positive formula which says—
A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive instruction and advice, a loyal sense of duty to one's Teacher or Guru, a willing obedience to the behests of truth, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who have been unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner [of spiritual knowledge] may climb to the Temple of Divine Wisdom.

In these two sublime passages both the general and higher qualifications of a Theosophist have been comprised, and we will now take up out of these such as pertain to the subject matter of our discourse to-night.

First we will take "a clean life." By clean life is meant a pure life both as regards body and mind. It is not the ordinary cleanliness as men understand, but it is that cleanliness which is akin to Godliness. The source of this cleanliness lies in absolute purity of thoughts, words and actions. This purity can only be attained by a perfect and

intelligent control over all our thoughts. In fact the entire bases of occultism or Brahma Vidyâ rests on this purification and control of thought, and no amount of mere study of spiritual literature is of any avail without this purification and government of our thoughts. The very first practical and useful thing which one learns after joining the T. S. is the immense potentiality of thought for good or evil provided, he has eyes to discern the practical from the practicable. He is indeed fortunate if above all other fascinating attractions which the Theosophical literature offers, his attention is drawn at the very outset to this all important fact of the power of thought. Once he is convinced of this fact which is easily verified by a little earnest practice, his progress on the Theosophic path is assured, and he soon becomes a devoted worker in the cause of the good of humanity. The motive power he has to use in this thought purification is his Will, which is of the essence of the Divine nature, and which in fact is the all-compelling force at the back of every phenomena in the universe and in man. The first thing he has to recognise in governing his thought is the workings of his lower nature, in other words his passions, desires, and emotions and the motives which actuate these, all which are in continual conflict with his higher nature. In order to do this he should learn to mercilessly self-analyse himself, and closely watch the enemies within him, whenever they try to assert themselves over his higher nature. Our Revered Teacher Madame Blavatsky has exhorted the aspirant for Divine Wisdom in the following words :—

“Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach, For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence.” *Voice of the Silence.*

These are not mere words of imagination or fancy or a mere figure of speech, but an actual ocular reality which can be seen by any one who is partially developed and is unfortunate enough to find himself in such a terrible situation. After due practice he realizes the effects of his thoughts on himself and on the world around him, as he affects them by his thoughts of love or hate ; he now finds himself as it were walking on the edge of a precipice with

an unfathomable abyss on one side and precipitous rocks on the other. One false step, one moment of wavering in this position is a question of life and death physical as well as spiritual. Thus as one advances on the spiritual path his thoughts become immensely powerful and so in proportion is his responsibility. Yes, his thoughts can now hinder or advance the progress of the world, and on him is also largely dependent the weal or woe of all creatures, from the highly conscious man down to the humblest sentient life crawling on the face of the earth. He has now in his hand a mighty instrument with which to deal life or death, and woe to him if he wield it for a single moment for any selfish purpose. It is as it were a trust vested in him by the Most High and if he misuses or betrays it, terrible and condign punishment swiftly overtakes him. Therefore those in whom this power has been awakened cannot be too cautious about every thought they think and every word they utter. So much for purification of thought. For full and detail explanation on this vital point I would refer our brothers to Mrs. Besant's excellent works entitled "In the Outer Court," "The Path of Discipleship" and "Karma"—works which every aspirant for Divine Knowledge should thoroughly study and digest.

Now we come to the "unveiled spiritual perception" spoken of in the passage we have above quoted. This is nothing else than the power to discriminate between the real and the unreal, the permanent and the transitory, or what is called in spiritual parlance *Sat* and *Asat*. The cultivation of this quality is essentially necessary for winning oneself from all worldly attractions. Because so long as these influence him, he cannot walk with steady and unwavering footsteps on the spiritual path. One cannot serve two masters at once as is well expressed by our Reverend Teacher—"Eternal life's pure waters, clear and crystal, with monsoon's tempest muddy torrents cannot mingle."

When this qualification of true discrimination is acquired, another naturally follows in its wake as a logical necessity *viz*: that of perfect indifference to all transitory or worldly objects and an utter disregard of all fruits of actions. "Because when the real is seen the unreal becomes so unsatisfying and so little worth striving after, that all objects and worldly matters around him entirely lose their attractive power." Having grown strong in discrimination he has not to make any serious effort to turn away from worldly objects, in fact they have no longer for him an attraction

in themselves; the very roots of desires are withering and perishing. It is not so much that he abstains from these desires, but that they lose the power to satisfy him in any way. As regards indifference to fruits of action it is to be observed that all fruits of actions being in themselves other objects are consequently unreal and impermanent, and are therefore to be eschewed. But by this it is not to be understood that one should do nothing, but that so long as the outward activity of the lower nature is not reduced to balance and tranquillity one *must act*, but while so acting he should dedicate to the Supreme all the results of his actions, and attribute to him the power to do works rightly and well, and not to our own perishable and transitory personality. On this point our Revered Teacher has said:—

“If thou are taught that sin is born of action, and bliss of absolute inaction, then tell those who teach thus that they err. Non-permanence of human action, deliverance of mind from thralldom by cessation of sin and fault are not meant for the eternal immortal human soul.”—*Voice of the Silence*.

Now we will take up “a courageous endurance of personal injustice” &c. alluded to in the above passage. This qualification consists in a patient endurance of all that befalls one from whatever source and from whatever quarter it comes. It is an utter absence of resentment or irritation at anything—an equable bearing of joy or grief, pleasure or pain, heat or cold, privation or plenty. In short an utter disregard of what are known as the *Dwands* or pairs of opposites between whose oscillations we live, breathe and have our being on this plane of manifestation.

But all this disregard to suffering need not harden ones heart (as would commonly be supposed) towards the sufferings of others, and shut up the fountains of compassion within our heart—compassion which is of the essence of the Supreme—but “the soul has to become like a ripe mango fruit, as soft and sweet as its bright golden pulp for other’s woes and sorrows, and as hard as that fruit’s stone to one’s own miseries and anguish.” More emphatically has she declared this fact in the following words:—

“If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him “householder”; for man and beast all pity to renounce—tell them their tongue is false.”—*Voice of the Silence*.

Having attained this high moral attitude no troubles can check him, no obstacles can turn him aside from his Godward

path, no praise or blame affects him in the least; no pleasure however exquisite, no pain however excruciating can elate or wince him for a moment. Dullness, voidness or emptiness, in other words the desertion of him by the whole world and everything that is upon it cannot discourage or daunt him. This position is that of a bold explorer who has determined to reach the top of an almost inaccessible mountain where the object of his search lies, at all hazard, at all risk to his life, and to achieve this he must necessarily be strong in his power of endurance. This position is very graphically described in the Divine Gîtâ—that Bible of Humanity—in the following words:—

He who hateth not radiance, nor outgoing energy, nor even delusion, O Pândava, when present, nor longeth after them absent ;

He who seated as a neutral, is unshaken by the Gunas, saying, "The Gunas revolve"; he who standeth apart, immovable,

Balanced in pleasure and pain, self-reliant, to whom a lump of earth, a rock and gold are alike ; the same to loved and unloved, firm, the same in censure and in praise,

The same in honour and in ignominy, the same to friend and foe, abandoning all undertakings—he is said to have crossed over the Gunas. (Chap: xiv 22-25).

Again Shri Krishna—God Incarnate—proclaims:—

He who without hatred of any being, friendly and showing mercy, without attachment and egoism, balanced in pleasure and pain, and enduring,

Content with all, ever harmonious, with the self-controlled, resolute, with Manas and Buddhi fixed in Me, My devotee, he is dear to Me.

He who harasseth not the world and whom the world also doth not harass, freed from the harassments of joy, anger and fear, he is dear to Me.

He who wants nothing, is pure, expert, passionless, untroubled renouncing every undertaking, My devotee, he is dear to Me.

He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, My devotee, He is dear to Me.

He who is alike to foe and friend, and also in fame and ignominy, balanced in cold and heat, pleasures and pains, destitute of attachment.

Unshaken by praise or reproach, silent, wholly content with what cometh, homeless, firm in mind, My devotee, that man is dear to Me. (Chap: xii-13-19).

Now we will proceed to the sublime qualification of brotherliness for all, in other words universal Tolerance. This is the higher tolerance, or tolerance which has grown out of real knowledge. It is the tolerance of every form of religion, every custom and tradition. A tolerance "which spieth no man's fault," in other words an unbounded charity which refuses to find fault with any one however low or mean, however undeserving or unfit. It is the tolerance which positively declines to criticize or condemn any body however faulty, however wicked he may be, and accepts the failings and weaknesses of his fellow-brothers as a necessary ingredient in their stage of evolution, nay, as if they were his own faults and failings. One with such a tolerance patiently, nay lovingly, puts up with them : and all affronts, all insults, all slights are to him as naught ; and he expects from none more than he can give or do. Finally this tolerance is not to be expressed in mere words, but it should be felt from the very bottom of one's heart and must be habitually cultivated in thought as well as in action. The realization of this tolerance marks a distinct stage in the aspirant's progress on the spiritual path.

Now we will investigate into the next qualification *viz.* Faith. This is the supreme unwavering faith in his Gurn or teacher in whose hands he has placed his spiritual fortunes, and also in one's own powers and possibilities to scale the spiritual heights. This faith need not be regarded as a blind and unreasoning faith in the Gurn, but that faith which is born of the actual experience of His unfailing wisdom, knowledge and powers this experience being gained by full trustfulness at first in the Gurn to whom he wishes to surrender his all in all, and to whom he looks up as a child to his parent when it is learning its first lessons in walking. Nothing can be accomplished in this world without investing a little capital stock of our faith in any work in which we wish to succeed. If we examine the history of all great deeds, done by men and women in whatever part of the world, we will find that they were accomplished by souls who had supreme confidence or faith in their own powers of accomplishing the apparently impossible, without actual experience thereof.

If this is so in the material life how much more is this qualification necessary in spiritual life which far transcends the former in its scope and possibilities, a life in which every faculty of the mind, every power of the heart has to be cultivated to the highest attainable point of perfection :—

Were it not for this faculty of faith we would be now

without many of the wonders of modern civilization, which would never have seen the light of the day without this supreme quality of faith in their originators or inventors. Furthermore on closer examination we find that in our every-day life we do our day's work by the power of faith, however unconsciously we may be working by its help. To put it simply and as a truism, life would be simply impossible without faith. Faith is inherent in our nature and however much we may pride ourselves on not taking anything on mere faith we are unconsciously lead into it sooner or later. Faith is in short the basis on which manifestation of the universe proceeds. It is the mathematically exact and unerring law of nature in the hands of those who know how to manage it.

When the above qualifications have been acquired, the aspirant has accomplished a perfect conquest over his lower nature and he consequently attains a mental and moral equilibrium which is incapable of being upset by any powers in heaven or earth. In the words of the Light on the Path his eyes have become incapable of tears to his own throes and sorrows; his ears have lost their sensitiveness to praise or blame or sounds of grief or joy affecting himself; and his feet have been washed in the blood of his heart, in other words he has completely surrendered his heart and its emotions to his Higher Self—the God within him. Therefore he attains that balance, that composure and that supreme peace of mind which cannot be moved by any personal emotion, any gravest grief of his own or others. Because without this supreme equanimity he will be incapable of assisting others in their sorrows and their difficulties. Because he who wants to save others from drowning must himself become a perfect master of the art of swimming.

When the aspirant has thus harmoniously strung up his moral and mental parts, then arises in him, and not till then, an intense all devouring desire to emancipate himself from the bondage of selfishness and the shackles of the senses, in other words to expand out of his conditioned or limited existence, in order that he may be more free, and more powerful in helping on the salvation of his struggling fellow-brothers in this world, whom he has far outstripped in the race of evolution. It is no mere vague and undefined longing for emancipation which one feels in the earlier stages of spiritual training, but a resolute and well informed determination to reach the real goal of existence, a determination, which no difficulties can daunt, no obstacles can oppose. He is now

what is called an Adhikari or Mumukshu, one who is ready nay, has won the right to enter into the kingdom of God. He is now ready to meet face to face his Spiritual Guru, who was all this while guiding and watching his progress unknown to him—the Guru who is to give him the second birth or entrance into the spiritual realms, and lift him away from the miseries, sorrows and turmoiles of this unhappy earth.

To crown all this grand achievement the perfected man takes his final and supreme step. He has now the right to enter into the eternal peace and bliss of God's own kingdom otherwise called Moksha or Nirvâna—that eternal, all-peaceful, all-blissful rest which passeth understanding, that perfect rest indetical with the supreme soul. Paramatma Himself. Yes—all this grand prize is within his reach, aye within his grasp; he stands on the very threshold of Nirvâna. In the words of Sir Edwin Arnold in his exquisite *Light of Asia*—

“ He has throughly purged
The lie and lust of self forth from his blood ;
Suffering all meekly, rendering for offence
Nothing but grace and good;

If he shall day by day dwell merciful,
Holy and just and kind and true ; and rend
Desire from where it clings with bleeding roots,
Till love of life have end :

He—dying—leaveth as the sum of him
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it.

No need hath such to live as ye name life ;
That which began in him when he began
Is finished : he hath wrought the purpose through
Of which did make him Man.

Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace ; nor deaths
And lives recur. He goes

Unto Nirvâna. He is one with Life
Yet lives not. He is blest, ceasing to be.
OM, MUNI PADME, om! the Dewdrop slips
Into the shining sea !”

But Compassion speaketh and saith—"Compassion which is no attribute but the Law of laws, eternal harmony, Gods very self; shoreless universal essence, the light of everlasting Right, and fitness of all things the law of Love eternal—Compassion crieth out can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry and groan under its burthens of sorrows and pains?" and he renounces Nirvāṇa for the sake of his suffering brothers, he turns his back on it and remains in this world of miseries to help them in their life-struggles and thus accomplishes the Great Renunciation. Such brothers are golden stairs up which one must climb before he can become a fit recipient of Divine knowledge, and Divine powers. Arduous and supremely difficult as the task is to achieve in the course of a single life-time, kind nature has provided successive lives in which to achieve this be-all and end-all of our existence. Yes, brothers difficult as this is it is still achievable by all men; not the ordinary run of men but men who have determined to suffer everything for helping on the salvation of their fellowmen. For what will not yield to human will, to human perseverance? Men like us have attained this supreme attitude and are now watching over this suffering unhappy world of ours like veritable Guardian angels—"self-doomed to live through further Kalpas unthanked and unperceived by men; wedged as a stone with other like ones, which form the guardian wall round humanity; wall raised by many Masters of Compassion, raised by their tortures, by their blood cemented, shielding and protecting mankind from further and far greater miseries and sorrows." Let us then brothers dear follow in their blessed holy footsteps, however humbly, however weakly it may be and hope to achieve what those Blessed Ones have achieved.

Seek not the wild, sad heart; thy passions haunt it;
 Play hermit in thy house with heart undaunted;
 A governed heart, thinking no thought but good,
 Makes crowded houses holy solitude.

—*Hitopadēsa*.

AUTO-SUGGESTION.

THOUGHTS are things. What a man desires to be that he will become. Saying embodying these ideas are familiar enough to Indian ears, for they have been echoed up and down the length and breadth of the East by Sages for ages past, and their practical application forms the basis of that school of psychic training known as Raja Yoga. Within this century the West has also recognized to some degree, the influence exerted by mind and thought upon the body, and the practical demonstration of the fact in the hands of Charcot, Richet, Hack Tuke, and others, has put the matter beyond all doubt. But neither in the East nor in the West has the power of the mind, in modifying the human organism, been turned to useful purpose by the majority of people—its application to daily life until recently being entirely neglected. Now however at the close of the century the rapidly advancing West is beginning to awake to the mental powers potentially present in every man, and is proving what an enormously important factor thought is in the economy of life, and how much can be done with a mind if properly directed on the physical body. The process now occupying attention is called in modern language Auto-suggestion, or Self-suggestion. Let us take an example as illustrating the idea better than definitions. The physician says to his patient: "You will feel better when the medicine begins to take effect." This is an external suggestion. Then the patient, if he has confidence and faith in the skill of the physician, says "I shall feel better when the medicine begins to take effect;" he takes the original suggestion of the doctor, makes it his own, works it into his system, and the idea becomes a fact to him, this is an auto-suggestion. Now such auto-suggested cures depend primarily on the success of the doctor in implanting the idea in the patients' mind, and then on the power of the patient to take it up, and unconsciously build it into his system as a fact about which there is no shadow of doubt.

Again the foolish and mistaken suggestion of friends and neighbours that the patient is getting worse, or must die, may also be taken up and acted on with disastrous results. Thus the man who refuses to help nature by his own *will to live* and, by auto-suggestion, persuades himself that he must die, stands a worse chance of recovery than one who exercises his powers of auto-suggestion in the determination to live.

Examples of auto-suggestion in this direction have alas

been only too numerous among plague patients during the past year. A patient often dies of panic. How does auto-suggestion come into play in such a case? First there is the external suggestion—instilled into a man's mind from infancy and becoming as he grows up, an auto-suggestion of the most powerful kind *viz.*—that Karma, or perhaps the Horoscope, rules his destiny. Therefore when illness overtakes him he folds his hands and awaits the result, convinced that nothing will save him, when his time has come to go. Here however we should remember that the will to live is no more contrary to the Great Law of Karma (rightly understood) than the will to take medicine in the hope of recovery, or—to go a step further—the will to take food to keep the body alive. If our Karma puts us in the possession of the knowledge that life can be saved in their way, it is our duty to take advantage of it; for Karma is our Schoolmaster who teaches us by experience how to convert ignorance into wisdom, and so avoid the chastening rod of kârmic suffering and pain.

Another suggestion which has been responsible for many deaths of late is that people are taken to the hospitals to be killed. This wide spread, and popular external suggestion is accepted as a fact and converted into an auto-suggestion in the minds of many individuals, and when the turn comes for one of them to go to the hospital, he is filled with a nameless horror, which often in itself proves fatal before he reaches the hospital door.

So far we have considered only the unconscious auto-suggestion which we are all more or less at the mercy of—for our five senses are bound to take messages to the brain and mind, and the latter is equally bound to work them off, for good or bad, upon the body. Now the only way to avoid the evil effects which may arise from this process, is to counteract the suggestions which we receive from without by "home made" suggestions in the opposite direction, and by practicing mental control, self knowledge, and development of the will, learn to wield the force which before had enslaved us, thus putting us in a position not only of safety but of power. This is precisely what the more advanced Americans are learning to do in the present day, and according to the *Buddhist* of February 4th are meeting with very good results. In an article in that paper entitled "Man made by mind" we read that the latest dictum of the American auto-suggestionists is—"Whatever a man commands himself perpetually and persistantly to do or to be—that he is;" and this is no idle platitude with the

Americans, but a hard fact which they are using for all it is worth.

Teachers of all grade from the Kindergartener to the University Professor, are fast coming to a realization of this truth and urging auto-suggestion, whether called by this name or not, upon their pupils. And not only so but the men and women of the present day are rapidly learning how to use the power of auto-suggestion for themselves. Nor, are these statements true of one class of people alone; all sorts and conditions of men and women now reap the benefits of their own *well-trained and well directed will*.

"There is no power on earth so potent for steadying over-taxed nerves as auto-suggestion," said a Chicago man recently, whose editorship of a great paper entails an immense amount of mental and physical labour upon him. "Why a man can even make himself faint by auto-suggestion if he so desires, and why cannot he produce an opposite effect. When other men take alcohol, I brace my nerves resolutely, sit still for a moment or two, and suggest to myself that I am all right. And very shortly I am all right too. Insomnia can be cured in the same way, and likewise as easily. To effect this purpose for myself I simply suggest that I am sleepy, I am dozing, I am sinking into sleep. Almost immediately I do sleep. I have cured myself of insomnia in this manner when all other remedies have proved useless." Nor is it only strong-minded men who are able to practice this simple and useful remedy, nervous delicate women find the same success in their attempts. "What use do I make of auto-suggestion" repeated a lady of this class when the question was put to her, "well I use it for almost every trouble from finances to nervous headaches, and it works well in all cases. When I reach home exhausted with a days calling or shopping I never indulge in strong tea or stimulants as I used to do. I lie down instead, and suggest to myself that at the end of half an hour or an hour as the case may be, I shall wake up fresh, rested, and bright."

Examples of this kind might be multiplied indefinitely but these well suffice to show to what a practical use this ancient and theoretically familiar, mental process is now being turned. The secret of success lies in success, once succeed in effecting a cure however small, and the door is opened to further victories, for confidence in ones own power, lies at the bottom of it all.

When we come to study, the matter from a theosophic point

of view, we see that in the normal man, the Ego or "self" is functioning mainly, is in the physical (*sthûla sarira*) and, desire (*kamic*) sheaths, and is drawing on the world (through the five senses) for his consciousness; in this state he is powerless to control the subtle workings of his body, he is like a boat sunk in water. What has to be done is to rise by an effort of will, to a higher level, say the lower levels of the *mânasic* plane, then he is as it were above the lower principles, and corresponds to the boat floating on the surface of the water. The Ego in this position has a power over the lower sheaths—the body and desires—over which we in our lower consciousness are powerless. Unconsciously the auto-suggestionist, is rising to some such level; and in so doing is asserting himself as superior to, and master of, his body and desires; unconsciously he is asserting to a limited degree that which we all have to recognize, ere initiation can take place, *viz.* that I am not the physical body, I am not the desire body, I am not the mind body, but I am the Supreme Soul, 'that was, that is, and will, be for whom the hour shall never strike.'

The auto-suggestionists do not reach such heights but as far as they go they practice what they believe—and with success, because their beliefs, are facts to them. We in our transcendental philosophy take a higher stand, but how far are we practical? how far content with theory? How far do we make the mind our servant, how far do we let it "rip"?

A. R.

TWO IMPORTANT LECTURES.

MRS. BESANT delivered two very important lectures when in England on "The Nervous System and Consciousness." She explained that for a real understanding of the working of *clairvoyance*, we must know something of the two distinct nervous systems in the body, for the different kinds of *clairvoyance* depend on the use of different organs. In the process of evolution the sympathetic nervous system was first developed, and it is through this system that all the lower forms of *clairvoyance* manifest themselves. This fact is important as explaining the coincident *clairvoyance* of many animals, especially horses, dogs, and cats, and also that of the numerous untrained psychics who are to be met with, both among the less advanced races of mankind, and among undeveloped people among ourselves. Such sporadic and uncontrolled vision may be an indication of a

less developed *Manas*, and tends backward to the animal type. As the Ego grows in intellect and gets more fully in control of his vehicles, his influence is exerted on the cerebro-spinal nervous system, and through *that*, and not through the ganglia of the sympathetic system, the higher clairvoyance is obtained. In Hatha Yoga, attempts are made to bring the sympathetic system under control of the will, working through the *medulla oblongata*, and this sometimes results in producing low forms of clairvoyance, owing to the possibility of response to lower astral vibrations in the astral matter of the nervous ganglia of that system: but this is working from below, is often injurious, and always impermanent and uncertain in results; it is in fact a reversion to the type of animal clairvoyance, and not a development of higher vision. He who would develop real occult powers must develop and improve his physical brain. We are continually by thought increasing the grey matter of the brain, and deepening and multiplying its convolutions. In this grey matter, which ordinary physiology associates with *thinking*, ether is more largely present as the process of refining, purifying, and stimulating (by thought) goes on, and on the presence of the finer ethers, the possibility of increased sensitiveness to higher vibrations depends. This is why in all schools of occultism connected with the White Lodge, perfect purity of life is insisted upon. Celibacy was regarded as a *sine quâ non*, because not while life-energy was devoted to the re-productive faculties could the sacred fire of *kundalini* be safely awakened to play from chakra to chakra in the body. In the lower forms of clairvoyance there is an entire absence of this sacred fire which characterises the higher. In the lower form, the whole astral body is set vibrating; in the higher, only the chakras—which correspond to the cerebro-spinal chakras in the physical body—are impulsed directly by the higher will.

In dealing more fully with the growth and training of those organs in the brain on which the development of higher clairvoyance depends, Mrs. Besant referred to a double process which went on simultaneously. Firstly, the development of the organ as a whole, and secondly, the development of the atoms and particles of which the organ was composed. The organs referred to—the pituitary body and the pineal gland—are composed of matter in its gaseous, liquid and solid states, and the chief difference between the organs in different people observable by etheric or astral sight—is a difference as to the

coarseness or fineness of the particles. The primary thing, therefore, for the student to do, is to clean up, the organs in the way insisted upon for the purification of the body generally, *viz.* :—by pure food, abstinence from flesh and alcohol, pure living, personal cleanliness, and pure thought. Given these conditions, the organs will begin to improve in texture and to include more etheric particles in proportion to the solid, liquid or gaseous constituents, and these denser particles will themselves become more highly vitalised, more nourished with blood. The astral matter changes, *pari passu* with the physical; the the mânasic particles follow the same law, and an increased sensitiveness to vibrations from higher planes follows as a matter of course. Through the pituitary body these vibrations reach the grey matter of the brain. While this improvement is going on in the constituents as a whole, the ultimate physical atoms of which they are composed are likewise undergoing development, and whereas in the normal, ultimate, physical atom in the present stage of evolution, four only of the seven sets of spirillæ which exist in it are in active operation and three are latent, in the atom worked upon by this artificial evolution—or forcing process—the latent three are gradually brought into activity. It follows, therefore, that by each conscious effort at self-development, we are endeavouring to realise a condition of things which will not normally characterise our physical sheaths until a much later period of evolution. Hence the enormous difficulty of the task we set ourselves and, correspondingly, the gain to ourselves and the race if we achieve it.

Mrs. Besant, in concluding her second lecture, showed how, at a later stage, that of adeptship when consciousness on the Nirvânic plane was reached, the consciousness of each cell of the body became linked with the consciousness of the Adept, so that the will could be directed to any cell of the bodily organism, and the power of instantaneous healing of wounds was thus possible. Even the attainment of consciousness on the Buddhic plane gave foreknowledge of this: the disciple became conscious of the presence of Buddhi in the cells. Threads of Buddhic matter were visible as the combining force in the cells, and this explained what students had often puzzled about—a saying of H.P.B.'s—that the consciousness of the cells was the consciousness of *Atma-Buddhi*.

WHITE LOTUS DAY.

BOMBAY BRANCH.

WHITE Lotus Day (May 8th) was observed in all its solemnity by the Bombay members of the T. S. at the Blavatsky Lodge. The day opened with a meeting for members at 7 A. M. and closed with a public meeting in the evening. Notwithstanding the absence of many of the members from Bombay, the hall was crowded as is usual on this occasion. The portrait of H. P. B. which was decorated with white lotus lilies and other flowers, was placed on the dais.

The President, Brother D. Gostling, opened the proceedings with a few well chosen and appropriate words, after which Bro. P. D. Khan read selections from the Bhagvad Gitā, and Bro. Manmohandas D. Shroff recited some Sanskrit verses which he translated into vernacular for the benefit of the Guzerati hearers. Bro. Dadabhai J. Sonavala next gave selected passages from the Higher Life of the Lord Buddha, and Bro. N. F. Billimoria chanted verses suitable to the occasion from the Zoroastrian Gathas, rendering them into English for the benefit of the assembly. Bro. Martandrao B. Nagnath, one of the oldest members of our Society, next read passages from the "Gems from the East" and Bro. Pestonji D. Mahaluxmiwala, read from Mrs. Besant's writings on H. P. B., next Bro. D. D. Jussawala gave extract from the Song Celestial, and Bro. Modi chanted a chapter of the Zoroastrian Gatha. He then reminded the members that the twenty-four hours of that special day were being kept, all over the world, in sacred memory of H. P. B., for while her followers in one hemisphere retire to take rest, others will rise to observe the day in the other hemisphere, thus the rightly deserved gratitude of the Society in every land will rise to H. P. B. to whom we owe our existence as a Society, and through whose teachings truth has been spread throughout the world.

In closing the meeting the president expressed the hope that the gathering together that evening would result in a closer union of all present in the cause of truth, so that they might go forth with fresh vigour to help mankind. He trusted that the beautiful passages they had just heard would remain in their minds till the following year, when they would meet again to perpetuate the memory of one who was the means of carrying divine knowledge to humanity. The proceedings then terminated.

BANGALORE BRANCH.

The Secretary of the Bangalore Branch has kindly sent us an account of the celebration of the white Lotus Day in that town, together with a valuable address delivered by the President, an abstract of which we here give.

In the morning of May 8th cart loads of food were sent round the crowded portions of the town for distribution among the poor. At 6-30 P. M. a commemorative meeting was held in the Branch Premises. The Secretary, Mr. A. Singaravelu Moodelir, opened the meeting with a short speech in which he said it was our duty to show our gratitude to H. P. B. for her unselfish labours by carrying her teachings far and wide. Our object should be to try to do—even a little—so that we could show some work done when they met again to celebrate the day a year hence.

The President Mr. T. C. Mohaswamy Pillai then addressed the meeting. He reminded the members that they constituted a brotherhood, unique in the worlds history in that it was universal in its character, and so broad in its principles that it embraced within its fold men of every shade of opinion, and people of every nationality and grade of intellect. H. P. B. undertook the task of awakening mankind to a sense of the supersensuous or superphysical realm, and instructed them in the principles of that wisdom religion which is beyond the bounds of any discription or time or place, a religion which must needs prevail for all time. She combined a life of complete self-denial, with a thorough devotion to the concerns of humanity, and of total self-abnegation, with an inexhaustable wealth of spiritual knowledge—which never diminished with the giving. But how have we discharged our debt of gratitude to her? How many of us make honest efforts in thought to reach those spheres of matchless beauty and illimitable glory, which language fails to appropriately clothe, which she pointed out to us. How far do we appreciate the thankless task she undertook in trying to uplift our earth-bound thoughts, so as to facilitate their progress by opening up vistas of life before our limited vision, and above all for breathing fresh life into our nation—which was on the decline spiritually as in every other respect. Our gratitude cannot be better shown than by giving a loyal devotion to the Society, founded through her instrumentality, and by forming a faithful resolution to follow out in practice the noble and priceless truths she gave her life to establish. It is the Path of Service which we have

to seek, and the one weapon with which we can disperse the clouds which tend to lower our spiritual horizon is—Selflessness.

The more selfish a man is the narrower becomes the sphere of his self and action. This is amply born out by every day experience, and it will not be far wrong to presume that every selfish thought thickens the layer of darkness and invincible ignorance over our souls; it is this that blinds us to our own real interests, keeping us effectually back from leading the life that would span the gulf between the known and the unknown. In the Song Celestial no less mighty a personage than Shri Krishna says; “the self is the only friend of the self, and the self is the only enemy of the self; elsewhere he says, to live for others is too great a privilege to be easily valued by man, so much does he set his self against himself.

Experience shows that repeated efforts have to be made before the Path of Service is discerned and realized as the only path that can safely lead the neophyte to his destination. In fulfilling the very first condition to enter this path man purges the lower self of its impurities, sublimates his animal nature, and transmutes it into the self Divine. It was this process that earned for the Rosicrucians the title “Thaumaturgists” and “Alchemists,” names implying the conversion of the lower nature into the higher—that was the aim of these Philosophers. “Know thyself was traced in letters of fire on the finger board that pointed to the inner sanctuary of the Gnostic Mystics.

After glancing at the rules laid down by the Hindu scriptures—unmatched in pre or post Christian times—for the development and guidance of the neophyte from childhood upwards, the speaker showed that the labour of centuries to safe-guard mankind had been thrown to the winds, without a moments thought, and the essentially selfish ideas of Matritism had taken their place. He went on to say, it is no idle remark of the Puranika when we hear him say that the Gods listen to our earnest prayers in the hour of severest trial and need, and bespeak the attention of the Supreme in our dire supplication. It is then that he descends from on high, or sends out a messenger to rescue humanity—our religion is familiar with the details of the Avatara—and Shri Krishna has vouch-safed His divine protection to humanity where he says: “Wheresoever virtue is in the decline, O Bhârata, I appear on the scene to root out evil and support virtue.” If on the contrary the supreme does not reincarnate

we find the Mahâpurusha sending out their disciples to help humanity under their guidance. H. P. B. was one of these disciples, an initiate, a messenger of the gods. "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry"? It is this passage, in the Voice of the Silence, that causes the advancing soul to pause and if the lessons of the earth have been well learnt, he chooses rather to remain in the earth's vicinity—to be of service to struggling humanity until all have reached the same point—rather than, attain Mukti. Here is the soul of the perfected being, the flower of humanity at the threshold of Nirvâṇa, marking out the path for those who fritter not their energies away in the transitory pleasures of life. It is by the Path of Service that we help these great ones and earn the title of "Helpers of Humanity." Incalculable as are the benefits conferred on us by H.P. B's teachings, this one in particular will ever remain inseparably associated with her.

But it is in the daily life of the world that this knowledge may be gained, for we must bear in mind that it was in the din of battle that the teachings of the Gîtâ were given to Arjuna, and in the deafening shouts of the combatants the devoted deciple heard the Song Celestial—sung by the Charioteer—the Bhagavan himself. We are not more favourably circumstanced than was Arjuna, and if we hope at all to hear this song it must be while we are still in the midst of earthly distractions, where our senses are assailed on every hand.

In conclusion let us implore the blessing of the Masters of Wisdom and Compassion on all workers scattered over the world, and once more let us find courage in H. P. B's words, "when to the permanent is sacrificed the mutable the prize is thine, the drop returneth whence it came." The open path leads to the changeless change, Nirvâṇa, the glorious state of absoluteness, the bliss past human thought.

The one remains, the many change and pass;
 Heavens light forever shines, earths shadows fly;
 Life like a dome of many coloured glass,
 Stains the white radiance of eternity.

—Shelley.

THE YOGA PHILOSOPHY.*

Yoga, or human hibernations, being only prolonged sleep, it is interesting to notice that there are instances on record of individuals sleeping for weeks, months, nay, even for years.

We have ourself known a Russian Lady—Mme. Kash eremn off—whose sister, then an unmarried lady about twenty-seven, slept regularly for six weeks at a time. After that period she would awake, weak but not very exhausted, and ask for some milk, her habitual food. At the end of a fortnight, sometimes three weeks, she would begin to show unmistakable signs of somnolence, and at the end of a month fall into her trance again. Thus it lasted for seven years, she being considered by the populace a great saint. It was in 1841. What became of her after that we are unable to say.

Yoga has been differently defined by different authorities. Some have defined it as mental abstraction; some have defined it as silent prayer; some have defined it as the union of the inspired to the expired air; some have defined it as the union of mind to soul. But by Yoga, I understand the art of suspending the respiration and circulation. Yoga is chiefly divided into Rāja Yoga and Hatha Yoga.

Here the author falls into an unmistakable error. He confounds the Rāja with Hatha Yogins, where as the former have nothing to do with the physical training of the Hatha nor with any other of the innumerable sects who have now adopted the name and emblems of Yogins. Wilson, in his Essays on the Religions of the Hindus, falls into the same confusion, and knows very little, if any thing at all of the true Rāja Yogins, who have no more to do with Shiva than with Vishnu, or any other deity. Alone, the most learned among the Shankara's Dandins of Northern India, especially those who are settled in Rājputāna, would be able—if they were willing—to give some correct notions about the Rāja Yogins; for these men, who have adopted the philosophical tenets of Shankara's Vedānta are, moreover, profoundly versed in the doctrines of the Tantras—termed devilish by those who either do not understand them or reject their tenets with some preconceived object. If in speaking of the Dandins we have used above the phrase beginning with the conjunction "if" it is because we happen to know how carefully the secrets of the real Yogins—nay even their existence itself—are denied within this fraternity. It is comparatively but lately that the usual excuse adopted by them, in support of

* The paragraphs in small type are summarized from an article in The Theosophist to which H. P. B. attached notes. We insert them to render the comments intelligible.

which they bring their strongest authorities, who affirm that the Yoga state is unattainable in the present or Kali age, has been set afloat by them.

“From the unsteadiness of the senses, the prevalence of sin in the Kali, and the shortness of life, how can exaltation by Yoga be obtained?” Enquires Kâshikhanda. But this declaration can be refuted in two words and with their own weapons. The duration of the present Kali Yuga is 432,000 years, of which 4,979 have already expired. It is at the very beginning of Kali Yuga that Krishna and Arjuna were born. It is since Vishnu's eighth incarnation that the country had all its historical Yogins, for as to the prehistoric ones, or those claimed as such, we do not find ourselves entitled to force them upon public notice. Are we then to understand that none of these numerous saints, philosophers and ascetics from Krishna down to the late Vishnu Brahmachâri Bawa of Bombay had ever reached the “exaltation by Yoga”? To repeat this assertion is simply suicidal to their own interests.

It is not among the Hatha Yogins—men who at times had reached through a physical and well-organized system of training the highest powers as “wonder workers”—there has never been a man worthy of being considered as a true Yogin. What we say is simply this: the Râja Yogin trains but his mental and intellectual powers, leaving the physical alone and making but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real Yogin boasting of being one, or willing to exhibit such powers—*though he does acquire them as well as the one practising Hatha Yoga, but through another and far more intellectual system.* Generally they deny these powers point-blank, for reasons but too well grounded. The former need not even belong to any apparent order of ascetics, and are oftner known as private individuals than members of a religious fraternity, nor need they necessarily be Hindus. Kabir, who was one of them, fulminates against most of the later sects of mendicants who occasionally become warriors when not simply brigands, and sketches them with a masterly hand.

I never beheld such a Yogin, O brother, who, forgetting his doctrine, roves about in negligence. He follows professedly the faith of Mahâdeva and calls himself an eminent teacher: the scene of his abstraction is the fair or the market. Mâyâ is the mistress of the false saint. When did Dattâtraya demolish a dwelling? When did Sukhadeva collect an armed host? When did Nârada mount a matchlock? When did Vyâsadeva blow a trumpet? &c.

Therefore, whenever the author—Dr. Paul—speaks of Rāja Yoga, the Hatha simply is to be understood.

Minute directions then follow for the practising of postures, the repetition of Mantras; and Yāmyāsana and Prānāyāma or the inspiration and suspension of the breath.

All the above are, as we said before, the practices of Hatha Yoga, and conducive but to the production of physical phenomena affording very rarely flashes of real clairvoyance, unless it be a kind of feverish state of artificial ecstasy. If we publish them, it is merely for the great value we set upon this information as liable to afford a glimpse of truth to sceptics, by showing them that even in the case of the Hatha Yogins, the cause for the production of the phenomena as well as the results obtained can be all explained scientifically, and that therefore there is no need to either reject the phenomena *a priori* and without investigation or to attribute them to any but natural, though occult powers, more or less latent in every man and woman.

Dr. Paul next describes the eight varieties, Kumbhaka, which Yogins practise with a view to study the nature of the Soul. Khechari Mudrá is the lengthening the tongue by splitting and then "milking" it until it is long enough to be turned back into the gullet, and, with its point, to press the epiglottis and so close the rima glottidis, which confines the inspired air within the system, the lungs and intestines being completely filled. By this practice he becomes insensible to every thing that is external. "Without it," says Dr. Paul "*he can never be absorbed into God.*"

As the science and study of Yoga Philosophy pertains to Buddhist, Lamaic and other religions supposed to be atheistical, *i.e.*, rejecting belief in a personal deity, and as a Vedāntin would by no means use such an expression, we must understand the term "absorption into God" in the sense of union with Universal Soul or Parama-Purusha—the primal or One Spirit.

Directions are then given for the practice of Mūlabandha, a process by which youth is said to be restored to an old man.

This posture will hardly have the desired effect unless its philosophy is well understood and it is practised from youth the appearance of old age, when the skin has wrinkled and the tissues have relaxed, can be restored but temporarily, and with the help of Māyā. The Mūlabandha is simply a process to throw one self into sleep (thus gaining the regular hours of sleep).

—*The Modern Panarion.*

(*To be continued.*)

BOOK NOTES.

THE name of Dr. J. M. Peebles will be familiar to many readers as the author of "Seers of the ages" and other works. His latest book "*Three Journeys round the world*" is a handsomely bound volume of 445 pages, which has just come into our hands from the Banner of Light Publishing Co. The author here describes the scenery, history, people, mythology, religion etc. of the Pacific Island, New Zealand, Australia, Egypt, China, Ceylon, and India. Needless to say a report on visits to so many countries and places cannot help containing much valuable information and interesting reading. Dr. Peebles is a spiritualist and indeed, as he tells us, was the first pioneer who came from America to lecture on spirituatism in London. On turning over the pages of the present volume, one very soon finds out that the title of the book by no means indicates the contents within the cover, but is to a large extent a peg on which to hang spiritualistic teaching and medumistic utterances. But to come to the matter itself. First there is a portrait, presumably of the author—though with becoming modesty he refrains from appending his signature. Then follows a eulogy on California, his native land, from which one would conclude that it is the concentrated essence of all that is best in the three worlds.

Seances are held at different places on the way, the "spirit" communications recieved, forming a considerable portion of the book. While ascending the Great Pyramid one of the company, Dr. Dunn is suddenly and unconsciously taken possession of by a "spirit control" who entrances him and causes some confusion—an ancient Egyptian is responsible, and makes amends by describing the condition of Egyptian affairs in his time.

India naturally fills much space. At Madras he visits a Yogi, accompanied by Dr. English and Mr. Kuendson, and after remarking on the absence of chairs or seats in the Yogi's hermitage says:—"Sitting in this old Yogi's hut I felt like saying. Push an opening up through this thatched roof and let in Gods fresh air and sunlight; go and wash yourself; go and put on some nice clean garments; stand up straight instead of squatting on the ground like a toad; work six or eight hours a day at some useful manual labour, and the rest of the time if you choose meditate. It is in remarks like this that we catch the true feeling of the author, with regard to thing orient; for our part we cannot but feel

that perhaps the unclothed Yogi is after all as near enlightenment as the trousered western medium, who falls into a trance he knows not when, and is possessed by entities he knows not who. We do not deny that the West—and Callifornia especially—are go-a-head, but little will it profit the western traveller if he seeks to measure the unrivalled East by western standards, or expects to bring it up to (or down to) the western level. The author pays a tribute however to the “magnificent Vedanta Philosophy almost the equivalent of the Spiritual Philosophy in America?”

Vivekânanda and his work is also dealt with, and though the author is somewhat hard upon him in some parts, he gives him the credit of enlightening the West by his mission.

The Palestine tour closes with a most useful chapter “on Christianity of the ages” in fact the book teems with suggestive ideas. It is copiously illustrated, and is written in an easy and attractive style.

Notes and News.

THE *Prasnottera*, for April, reports that the long contemplated Central Hindu College at Benares is to be started next July. Briefly the main objects of this College are—(1) To revive the ancient spirit of true reverence and gentleness, and counteract the ever increasing spirit of scoffing and luxury-seeking, in the rising Hindu generation. (2) To meet the growing need for Education independent of the pecuniary means of the student—as it ever was in the older times in India—a need which is now keenly felt since Government has raised the scale of fees so high, in its own and aided Colleges, as to put a liberal education beyond the reach of a very large, and indeed the most deserving, class of students. The maximum fee for College classes is limited to Rs. 3 and for School classes Rs. 1. (3) Though the Theosophical Society—which is at present the bridge between the East and West—to draw from the younger West that vigour and life which shall enable the East to give in return the experience of a mature nation, that it may again assume the dignity of Teacher of Spiritual Knowledge.

Such training can only be secured by an Institution which will be a teaching place as well as a home, where the students may live and be guided from hour to hour of their life, under

the superintendence of those who realize the true spirit of Hinduism. The practical difficulties in the way of opening, at once, a completely formed College and Boarding house, have led the committee to make a small beginning with the help of only a few friends, leaving the scheme to develop as time goes on. Only two classes will at present be opened, *viz.* Entrance and First Year classes. We trust that India's sons will not be behind hand in helping on this noble work. The Secretary and Treasurer is Babu Govinda Das, Central Hindu College, Benares.

* * *

IN the *Vahan* for March we are informed that Mr. G. R. S. Mead, who has for so many years filled the difficult and arduous post of General Secretary of the European section, is about to hand over the work to our friend and colleague the Hon. Otway Cuffe. Mr. Mead has asked the Executive Committee to relieve him of his official duties from May 1st until the convention in July, when his successor will be formally elected.

* * *

MR. MEAD as is well known was one of the earliest workers with Madam Blavatsky, and has seen the Theosophical Society through all the storms of the past, and now that the section is healthy, and times are peaceful, he wishes to develop those particular lines of theosophic study the results of which have been of such interest and value to us hitherto, and with which he will no doubt still further embellish the theosophic literature of the future. Mr. Mead is one of those enviable people who make time where it is short, and with a zeal, inherited from his and our great teacher, coupled with scholarly ability of the first order, is doing a work probably little realized in the East, by pointing the intellectual community in the West to the great principles of Theosophy.

* * *

THE Hon. Otway Cuffe it will be remembered, contributed to the *Lucifer* of the past a valuable series of articles on Sufism among other writings. He has endeared himself to many students by the help and council he is ever ready to bestow. The fact that Mr. Mead has been able to retire is proof,

if proof were wanted, that the right man has been found to take his place.

* * *

CEYLON is just now the centre of considerable spiritual and mental activity. Our Brother Harry Banbery is busily engaged in raising the Kandy High School to the dignity of a College, to be divided into two parts, one for the education of Priests, the other for Lay Scholars. He is well supported especially by the younger priests who are anxious to form themselves into a strong body powerful enough to remedy abuses and safe guard their religion. Good priests, good people, is an axiom which holds good in every country, and we wish our Ceylon friends every success in this respect.

From the *Rays of Light* we learn that Miss deSilva one of the pupils of the *Museus School*, has won honours for the Institution and herself, in passing the Cambridge Local Examination. She is the first girl from any Buddhist Institution who has secured this distinction. We heartily congratulate Mrs. Higgings and her assistants and hope that ere long the much needed funds for extension of the School will be forthcoming, so that the Government grant (conditional on such alterations) may be claimed, and more successes won.

* * *

COLOMBO witnessed a most sensational and imposing ceremony last month in the opening of the Ethico-Psychological College, under the supervision of *Anagarika* Dharmapala. A procession of thirty thousand Buddhists—consisting of white robed men and women, boys and girls, and oranged robed priests—marched to the music of the band, to the beautiful grounds of the Rajgire Hermitage, where the College stands, and the opening ceremony was then performed with all due attention to the solemnity of the occasion. We wish our old friend Dharmapala all success in his new undertaking, but let not the fiery serpent of intolerance for others (who are also working in the cause of truth) mar his work.

* * *

KAVI DULPATRAM DAHYABHAI, C. I. E, the blind poet of Gujerat, has passed away this life. He taught Theosophy in his poems which were introduced in the Gujerati series of standard books used in the Schools when the Theosophical

Society was not established in India; when the Society was established he became a staunch member of it, and composed verses in Gujerati in praise of the Founders, which will be found in some of the early numbers of the *Theosophist*.

ONE of the most popular and wide-spread beliefs is that the moon affects the weather. Science has for years denied that any relation existed between the two. Mr. McDowell in a paper on this subjects in *Knowledge* for January, sums up the attitude of science with regard to such beliefs as follows—Science steps in to examine them; She tests and measures, sees them to be very faulty, puts them aside as worthless and vain. But there comes a time when this judgement has to be revised, and considerable grains of truth are found among the rubbish. There are signs, he says, that the denial of lunar influence on the weather has been made too confidently. He shows that the state of the weather as indicated by the hight of the barometer, bears a very distinct relation to the Moon's phases. Thus it was found that during the last six months of the year 1897 the full and new moon fell on those days when the barometer stood at its highest. A more extended study shows however that although such coincidences may last without break for long periods, there comes a time when for some cause or other, it entirely disappears, to reappear again later on; the last half of last year being a good example of such correspondence. Similar agreements were noticed for the years 1874, '83, '89, '93, '94, but this was not so for the intervening years Mr. McDowell is carrying his observations into this year, and we hope to be able to report how far the correspondence is kept up.

This is an important example of lunar influence on our globe, once denied now being proved by scientific means.

THE latest malady laid at the door of the long suffering Micro-organism, is sun-stroke. Dr. Sambon writing to the *British Medical Journal* thinks that sun-stroke is an infectious disease, due to specific organisms in the superficial layers of the soil, and spread over certain well defined geographical areas, where they are inhaled as dust. In support of his theory, he says the occurrence of epidemics may decimate hospital wards while men exposed to greater heat and sun outside, are unaffected. The organism has not yet been isolated.

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IN MEMORIAM.

THE removal from our midst of our revered Brother Tookaram Tatya, who passed away on June 2nd after a short illness, leaves a breach in our ranks which will be felt not only in Bombay but by Theosophists over the whole of India, and indeed in every quarter of the globe.

Many of us are familiar with the story of Tookaram's life, how being left an orphan at an early age he was adopted by his cousin's wife, and received his education at the hands of the Missionaries; how he was snatched from their influence by an Englishman who turned his thoughts into the devious paths of Materialism; how whilst engaged in seeking for the truth—testing all things—he became acquainted with Madame Blavatsky and Colonel Olcott, then in Bombay; and how after long and patient study of their teachings and methods, ultimately identified himself with their cause and joined the Theosophical Society. Up to this time he had taken an active part in municipal and political work, and it was with reference to the useful part he played in City affairs, that Martin Wood, of the *Times of India*, expressed a fear in introducing him to the Theosophists, "lest he should be drawn aside from local politics in which he had a large share, having already obtained the municipal franchise." But "man shall not live by bread alone" and at this very juncture his adopted mother died, and it was in watching her death that his metaphysical turn of mind prompted him to speculate what it was

that left the body at death ; what it was that made the difference between a human being and a corpse. This led to retrospection, and to wondering where his destiny would take him.

Perplexed with these disquieting thoughts he found an answer, not in municipal schemes or political renown, but in the Philosophy of his native land, as presented and explained to him through Theosophy. What wonder then that his attention was ever after turned more to the spiritual needs of mankind, and the spread of truths which had been all in all to him, as giving a clue to the meaning of life, than to the "little systems of a day that run their course and cease to be," but which we in our blindness too often believe to be the "realities of life." But in embracing Theosophy he did not ignore the physical needs of humanity, or retire from the world ; for the last 20 years of his life he was a valuable member of the Bandra Municipality, and all Bombay knows of the great work he achieved in healing the sick, and dispensing free medicines, in the Theosophical Charitable Dispensary founded and conducted by him. To-day a large sum (over Rs. 15,000) stands to the credit of this Institution—the accumulation of thank offerings of grateful patients who have profited by the treatment they have received.

Who can accuse Theosophy of leading to a visionary and unpractical life, when we see its working out in the life led by Tookaram. Who are the men most needed in India to-day ? The successful city man who gains fame in fleeting politics ? or Tookaram the Theosophist, the Altruist, the friend of all men ? whose ear was open to every cry of suffering ; whose hand was ever ready to help the needy ; who practised the divine precept : "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto ME."

The members of the Bombay Branch will ever remember how he, in the early days of the movement, saved their Branch—the first to be founded in India—from premature extinction. For when the founders left Bombay for Madras, and slanderous reports were running high, the prospects of the Theosophical Society in Bombay were anything but encouraging ; but H. P. B. asked Tookaram to keep up at least a semblance of a Branch by hanging the sign board at his office door, even though no members should assemble for a meeting. He did this, because he was determined to do all possible to prevent the movement from dying out in the city. Under his fatherly guidance however the members were soon able to

hire a room in the Fort, and from that time onward the work has slowly but steadily progressed. At the present time the Bombay Branch is one of the most active in the country.

The name of Tookaram as an editor and publisher of works on Philosophy and religion is worldwide. Through him translations in English and Vernacular, of many of the great Indian classics, have been placed within reach of the reading public. Time would fail us to refer to all the useful work which he has done in many directions; of the help he gave in the alleviation of Famine distress; of the liberal and continuous assistance given to the Theosophical movement in India; of the interest he took in all endeavour to promote the Educational interests in the country.

Those who knew him best well remember how his last year had been occupied in freeing himself from all worldly ties; he was like one preparing for a journey in a far off land, indeed he sometimes spoke to us of making a pilgrimage to the mountains of the Himavat. So that when the call came the pilgrim was ready to start on his journey to the "Seven Golden Mountains." It is for us who are left standing on this side of the river bank to speed him onward with our good thoughts,

Peace! Peace! He is not dead, he does not Sleep!
 He hath awakened from the dream of life.
 'Tis we who, lost in stormy visions keep
 With phantoms an unprofitable strife,
 And in mad trance strike with our Spirit's knife
 Invulnerable nothings. We decay. . . .

Truly decay can work no havock in the real Man. Only so far as we identify ourselves with, and clothe our consciousness in, the dark vesture of illusions do change and parting seem to us real. To begin to die to earthly things in this life so that bodily death may have no power over us, is the lesson that Tookaram's life has to teach—and in learning it we shall begin to realize what it is to *live*.

A NEW THEORY OF THE STARRY HEAVENS.

(Continued from p. 282).

DURING the recent eclipse of the sun, the corona was an impressive sight. The Sun's photosphere was only visible for an instant of time at the commencement and end of totality but the corona was visible throughout the totality. Its appearance was that of a Maltese cross, similar to the decoration for bravery worn on the breast of the soldier. The four flames were nearly upright and perpendicular to each other, but there was in addition a fifth flaming point on the lower right hand, showing that the appearance of a cross was not an optical illusion, but was due to flames actually projecting beyond the sun's photosphere. The points of the flames projected all round fully three diameters beyond the sun's surface, that is, the size of the corona to the naked eye was seven diameters of the sun. In the published photograph of the eclipse, the size of the corona is hardly three diameters, but that is due to the points of the flames being too faint to be taken up during the instantaneous exposure. The same Maltese cross appearance with the fifth point on the lower right hand is pictured in Keith Johnstone's *Astronomical Atlas* in the eclipse of 1858, but previous eclipses are pictured with a circular corona.

"Flames" can hardly be the correct term to use to distinguish the substance of the corona, but the word rightly expresses its appearance to the eye. The corona was so unusually bright, that the dark shadow of the moon, travelling at more than express speed on the earth's surface, which the astronomers from their experience of former eclipses had taught us carefully to watch and look for, was nowhere visible. Indeed the light from the corona was so great, that there was no real darkness, it was easy throughout the totality to read the smallest print.

An examination of the published photograph shows that the corona consists of no less than sixty-three flaming spokes or radiating lines, arranged somewhat like the spokes of a wheel. These spokes by no means radiate from the centre of the sun, but rather from the separate intensely bright and real flames which are on its outer circumference within the sun's photosphere, and which occasionally burst through the photosphere as the bright protuberances visible in all eclipses. We see much the same phenomena sometimes an hour before sunset after a heavy shower of rain, when the sun's light

struggles through the thinner parts of the cumulus rain cloud, and irradiates the sky with an aurora of bright lines. These lines proceeding from the sun are all truly parallel to each other, but as we see them in near perspective attached to a cloud not more than two miles distant, they appear to us to converge in an arc of a circle to their point of origin of the sun. These lines of bright sunlight suddenly appear because they shine upon floating particles of aqueous vapour suspended in the upper air region.

Applying the same principles to the sun's corona in the light of the new meteoric theory, the corona is the sun's light reflected from the innumerable meteors which are circulating with immense rapidity round and in close proximity to the sun, and which are visible as the Zodiacal Light every evening in India for two hours after sunset, when the sky is free from clouds and the moon has not risen. The apparent size of the Zodiacal light in India is ten degrees wide by thirty degrees high, but astronomers state that under favorable conditions it is fifteen degrees wide by seventy degrees high *i. e.* more than two thirds the height from horizon to zenith. The sun's diameter being only half a degree, the diameter of the recent corona was three and a half degrees; the actual diameter of the mass of Zodiacal meteors is thus immensely greater.

We have already stated that "the kosmos is made up of an infinite number of dead meteoric stones." Dead, that is according to ordinary scientific nomenclature, but living in respect of the immense speed at which they are always moving in the heavens, and living also (in theosophic nomenclature) in that every particle of matter lives by reason of that portion of the one Universal Spirit eternally united with it, showing His presence in the chemical quality or attribute with which every atom of the so-called dead stone is endowed, and in the innate power which each atom of the meteor possesses to change its form by slow processes of disintegration, reintegration and evolution into first simple and later complex vegetable and animal forms, when touched by water and sun's heat on our earth. The life is there in the stone, latent hidden and occult no doubt: it manifests its presence when the three influences of heat, water and air enable the stone to break up into new forms of existence.

Referring again to Mr. Mackenzie's paper, "The New Astronomy tells us that all the so-called heavenly bodies, whether suns, stars, planets, comets, or nebulae have a

“common origin, and that their existing differences are due to the different stages of development in their evolutionary process. . . . The Spectroscope tells us that the stars are meteoric in their origin, and that they are nothing more nor less than vast condensing swarms of meteoric stones.” As these stones are the remains of former universes or suns which have become broken up, it follows that our present Kosmos is the resuscitation of a former Kosmos, a new *Kalpa* of waking life following a previous *Pralaya* of sleep or rest. “Sir Norman Lockyer shows that many stars are at present not very condensed swarms of meteors, and that the true gaseous condition occurs in only one stage of the star’s history. Every meteor is continually gravitating towards the centre, and in continual collision with its neighbours. They are thus passing into the energy of heat. . . . The nebulae are numerous in some portions of the heavens. There is a particularly good one in Orion. The spectroscope shows that these nebulae are all comets in their essential characteristics, . . . detached aggregations of meteors, immensely larger no doubt than our solar system, each nebula hurrying on its own independent course at great velocity through the heavens, though on account of their inconceivable distance from us appearing as if fixed in space.

“The *nebulae* are really stars in process of formation, all stars began as nebulae. Stars and nebulae are both swarms of meteoric stones, the only difference being that in the star the swarm is more condensed. . . . There are no less than twenty-eight separate classifications of differently shaped nebulae, due to the variety of ways by which these kosmical masses intercept and mix with each other as they are careering on their own separate paths through the heavens. . . . The Pleiades group of stars consists of six or seven stars to the naked eye, but in reality it is an immense separate Kosmos, containing no less than 1400 stars, each of which has been mapped, and powerful telescopes show wisps of nebulous matter winding about among the principal stars of the cluster, and appearing in streaks and streamers in the whole group. The spectra of all these stars are identical, they are moving through space in the same direction and at the same rate, showing that they belong to one system.”

Sir Norman says, “as stars condense within nebulae, they change their colour. They commence with blue or greenish

"blue, change to yellowish red, yellow to white, bluish to white, "white to yellow, reddish to blood-red, after passing through "these six stages they end with becoming dark or nearly "dark bodies. All these colours are now exhibited by stars "in the heavens which are in different stages of their "growth."

According to the new theory our planets have not been evolved from the sun, but have separately aggregated by drawing in the swarms of meteors of which the solar nebula originally consisted, and that our sun is an immensely large planet in process of formation, throwing out for our benefit the life giving heat which the meteors develop as they dash into the sun's photosphere. The moons of each planet are separate planets, each with their own separate sphere of attraction, aggregation and motion. The rings of Saturn are separate vortex rings, each consisting of innumerable meteors each having its own proper motion in each ring.

"The new theory carries the Kinetic theory of gases into "kosmical physics. Each particle of atmospheric air collides "with its neighbouring particles ten million times per second, "and travels 1600 feet per second. Each molecule of hydrogen "has a velocity of one mile per second, and collides with its "neighbours many million times in each second. It is now "found that systems of worlds are made up of small stones "each separately colliding with its neighbours."

The *Secret Doctrine* says, "The central Sun causes Fohat "to collect primordial dust in the form of balls, to impel them "to move in converging lines, approach each other and "aggregate. Being scattered in space, without order or "system the World Germs come into frequent collision, "until their aggregation, after which they become Wanderers "(comets)." As Mme. Blavatsky says, "when carefully "analysed and reflected upon, this will be found as scientific "as science can make it, even at our late period."

D. G.

There is but one temple in the world, says Novalis, and that temple is the body of man. Nothing is holier than this high form. Bending before men is reverence done to this Revelation in the flesh. We touch heaven when we lay our hands on a human body.

ARE BUDDHISTS AGNOSTICS?

IT is only the so-called Southern Buddhism as recorded in the Pâli Pîṭakas, which is supposed by some scholars to be agnostic and negative in tone. I do not think any scholar will ever venture to suggest that the Northern phase of the teachings of the Buddha is anything but emphatically positive in every respect.

Even with regard, however to what has been called Southern Buddhism, it is not quite correct to regard it as negative. The Pâli Canon contains the grandest possible descriptions of Nirvâṇa, which is described as "uncreate," and "immortal." It is this positive Nirvâṇa to which the Buddhist aspires. But inasmuch as it is really beyond speech, it must be indicated as "not this" and "not this" if one is to avoid misleading. Even then one is not quite free from the charge of being illogical. Silence alone is the best answer to all questions regarding Nirvâṇa. But humanity has not yet evolved high enough to be beyond the necessity of speech, and so we must speak if we are to communicate with one another at all. Therefore the compilers of the Pali books have tried to speak even of the unspeakable, the Nirvâṇa, and in so doing they have used the loftiest language to describe its nature.

Though they have doubtless failed in their object so far as it is concerned with description, yet they have succeeded in showing that Nirvâṇa is not only not negative but that it is the only thing positive and real. I have often wondered how, in the face of the statement contained in the Pâli books, the scholars could ever assert that Buddhism was negative. The ultimate goal of Buddhism is as positive as anything we can find in religion. (See Udâṇam, VIII.)

Coming down from the consideration of that highest goal, we find in the Pâli books how one can gain definite and positive knowledge of post-mortem conditions, of the other beings which crowd the universe, though invisible to the physical eye. We hear of different worlds and states of consciousness and divine powers, all as real and positive as anything can be. Buddha prescribes most definite methods of training, whereby we can pass out of the body in a body "formed of mind" which is drawn out of the gross physical encasement "as sword from the sheath." (See Samannaphala and numerous other parts of the Scriptures.)

Then when the aspirant is able to get out of the body he can visit at will different regions of the universe, converse

with gods and demons, and gather knowledge at first hand of things invisible to the ordinary sight. There are also definite methods prescribed for the recovery of the latent memory of past incarnations. Thus any charge of indefiniteness is not only unfair, but shows ignorance or gross misunderstanding of the Scriptures.

The only ground on which agnosticism can be predicated of Buddhism, is the fact that Buddha never favoured speculation on transcendental and abstract problems. Whenever such questions arose He either held His peace or answered them in such a way as not to commit Himself to any opinion on either side. But this persistent discouragement of speculation and inference on transcendental questions is not peculiar to Buddha. It is also the fundamental idea of the greatest of all Hindu philosophical systems—the Vedānta. In the Vedānta "*anumāna*," or inference and speculation, have hardly if ever, received any encouragement. For inference is possible only of things the like of which we have *observed*. If we have not observed things transcendental, how can we speculate upon them? This will hardly be understood in the West, where philosophy means speculation; "*philosophy*" in India means the science of the principle of things based on the first-hand observation of facts on the noumenal planes.

But in the case of the Vedānta, the Teacher could draw upon the recorded knowledge and observed facts of the previous sages, as evidence *i.e.*, he could fall back upon the Shrutis, or Scriptures. Therefore there was no necessity for him to remain silent on metaphysical questions. He could teach them as theories and tell the students how to verify them. Buddha, on the other hand, had to refrain from all allusions to the Scriptures; because when He flourished the people had become letter-bound, and the Scriptures acted as hindrances rather than helps. Therefore He taught His disciples only the method—the Noble Eightfold Path, as it is called—whereby they could develop the inner powers, and thus know and see the truth as it is in nature. And this Noble Eightfold Path, is Yoga, pure and simple, and it is not different from the Yoga taught by the Vedāntic Teacher.

It is, as every occult student knows, the Gnana Yoga, or the Yoga of Wisdom. As regards the other two forms of Yoga, Buddha remained silent.

Thus we find that Buddhism is no more negative than is the Vedānta. Only in the case of the Vedānta the Teacher

mentions beforehand most of the metaphysical truths which the student will verify by the practice of Yoga ; whereas Buddha gives simply the Yoga, the Path, without saying much beforehand about the metaphysical truths which the student will recognise when the Path is trodden. He does so because He has seen the danger of giving transcendental ideas before the student has developed the powers to verify them, before he has prepared the instruments wherewith to perform the experiments. He has seen that truth told to the unprepared has often been misunderstood ; for the transcendental cannot be fully expressed in words. But, unfortunately, His silence on certain metaphysical truths, while saving the unprepared from their misconception, has led them to deny such truths altogether, has made them agnostics and sceptics. This, it seems to me, is the reason of the charge of agnosticism made against Buddhism, or rather, against the modern misconceptions of it.

—*Vāṇan*, Vol. vii, No. 8.

LEMURIA A FACT.

There rolls the deep where grew the tree,
O Earth what changes hast thou seen !
There where the long street roars, hath been
The stillness of the central sea.

—*Tennyson*.

IN one of the islands of the Polynesian Group experiments are being carried out at the present time the results of which are attracting general interest among scientific men. But there are others also concerned in the outcome of these investigations, though from a different point of view ; the intelligent Theosophists who watch the progress of scientific discovery, and observe the fulfillment of many of the statements made by Madame Blavatsky—about which she said time would prove the truth—are also sharing in the interest aroused by these experiments. We refer to the boring operations now being undertaken on Funafuti, one of the islands of the Ellice group, which like the rest of the Polynesian islands is of coral formation. The object is to determine the depth of coral and limestone which lie superimposed on the original bed rock, and so to ascertain whether subsidence of the latter has taken place within later geological times.

To make what follows quite clear let us first recall the conditions upon which coral life depends. The coral is a *zoophyte* which builds a calcareous crust or shell in which

it dwells during life, and leaves behind at death ; countless millions of such deserted dwelling places, piled up on one another age after age, gradually become compacted into the rock known as coral-limestone. Now the coral is essentially a shallow water zoophyte, flourishing only in depths not exceeding 20-25 fathoms, therefore whenever we find such deposits we may be sure that the foundations on which the original corals first started to build cannot have been more than 25 fathoms below the sea level. What sometimes happens however is that as the "coral reef" rises—due to the accumulated growth of ages—the bed rock on which it rests undergoes gradual subsidence, the upward tendency of the one keeping pace with the depression of the other, so that the original and older formation subsides to enormous depths, while the coral continues its upward growth and keeps the living part of the structure in shallow water. Now let us see what all this has to do with Lemuria. We cannot do better than quote from a most interesting, and to the Theosophist most important, article contributed to *Knowledge* for January, by Mr. Lydekker, F.R.S. Writing on this subject he says :—

"If it were found that such coral made material extended to a depth far below the level at which living coral can exist, there would be evidence that the island on which the experiment was conducted had subsided. And if subsidence was thus proved to have taken place in a single island selected almost at random, the conclusion could hardly be resisted that the greater part, if not the whole of Polynesia must likewise be a subsiding area, or in other words the remnants of a drowned continent, some of the higher lands of which are indicated by the "atolls" and other islands of the Coral Sea.....Turning now to the brief reports hitherto received as to the results of the Funafuti borings, it appears that this has been carried far below the limits of coral life, and is still in coral limestone. So far therefore the advocates of the theory that Polynesia is the remnant of a sunken continent have scored a great triumph."

Now this is precisely the point for which Madame Blavatsky contended when she quoted a letter from one of her Instructors, in which Geologists were directed for proofs of the existence of submerged continents, to such tests as are now being made ; this letter says : "Why should not your Geologists bear in mind that under the continents explored and fathomed by them, there may be hidden deep in the fathomless, or rather unfathomed ocean beds, other and far older continents whose

strata have never been geologically explored, and that they may some-day upset entirely their present theories.”*

To realize to what extent the tide of scientific opinion on these matters has turned within the last few years, we must briefly review the condition of geological opinion at the time this letter was written. Readers of the “Secret Doctrine” will remember, that Madame Blavatsky espoused the cause of those Geologists who held that the position of the continents was not fixed for all time, but that the distribution of land and sea on the surface of the globe had undergone very great modifications in the past. They adopted the names “Atlantis” and “Lemuria” for their hypothetically submerged continents and in the article just quoted Mr. Lydekker tells us how these ideas originated. He says : “When geology first began to take rank among the exact sciences and it was demonstrated that most of the shells and other fossils found in the solid rock of many of our continents and islands were of marine origin, it was a natural if hasty conclusion that land and sea had been perpetually changing places, and that what is now the centre of a continent might comparatively recently have been an ocean abyss. Accordingly when any difficulty in finding an adequate explanation in regard to the geographical distribution of the animals or plants of two or more continents or islands occurred the aid of an “Atlantis” or a “Lemuria” was at once invoked without misgiving, and a path thus indicated across which the inhabitants of one of the isolated areas could easily have passed to another.”

It was from this school of Scientists that Madame Blavatsky took the terms “Atlantis” and “Lemuria” for as she says the use of these names would occasion less confusion than the adoption of the esoteric ones (as given in some of the Purāṇas) as the former had already been applied to continents more or less approaching the areas she described.

These names have for long been the laughingstock of the more modern school of Geologists who represented the opposite swing of the pendulum of opinion, and who have for years ridiculed the ideas of their antequated brethren ; they held and most confidently asserted that, roughly speaking, the continents have always existed where they now are, and the ocean depths of to-day have never been shallow water or dry land, at any rate during the later geological epochs. As this later theory was much in favour, and generally accepted by

* Secret Doctrine (new edition) Vol. II, p. 347.

the orthodox Geologists, at any rate up to a very few years ago, we see that the views put forward by our teacher were not calculated to recommend Theosophy to the scientific world of that day.

Madame Blavatsky however boldly declared in the face of opposition that continents once existed which now slumber on the ocean floor. She knew in which direction the truth was to be found when she selected her corroborations from the evidence of the then ridiculed school of Geologists, for she had the truth on the matter of continents from other sources, and was not concerned with the theory in fashion at the time, nor did she depend on the often changing statements of the Geologists for her knowledge—she only used existing facts to prove to the general public that what she said was not without scientific support. She knew that the time was not far distant when proofs would be forth-coming—as we see today—which would throw fresh light on what she so boldly stated; therefore she could afford to wait and let the laugh of scorn pass by, leaving the Scientists to clear away the rubbish of false theory, and confirm her statements for themselves.

Thus we know that she defined Lemuria as being a continent which once covered the whole area from the foot of the Himalayas southward, embracing India and Ceylon then stretching on to Madagascar and Australia and pushing its way to within a few degrees of the Antarctic circle, and from there running far into the Pacific beyond Easter Island.* With regard to the Polynesian Islands, she also says: "Most if not all the islands from the Malayan Archipelago to Polynesia are fragments of that once immense submerged continent."† As we have already said, the boring experiments now being made prove that the Polynesian Islands do form a part of a submerged continent. It is also instructive to look at the maps given in the *Story of Atlantis* by Scott Elliot. In map No. 1 we see that even at a later date than that at which Lemuria flourished, and after much of it had subsided the (blue) Lemurian Land connected the majority of the Polynesian Islands together thus converting what is now called the Coral Sea into dry land. In map No. 2 the greater part of this land is seen to have subsided. Such records as these form additional proof of the veracity of occult methods of research, showing that the facts science is to-day discovering are already in the hands of those who know how to use them.

* Ibid, p. 338.

† Ibid, p. 332.

Two other points put forward in the "Secret Doctrine," and now brought out strongly in Mr. Lydekker's paper, may be here noticed. The first is the statement regarding the belt of land encircling the globe in the Southern Hemisphere about which our teacher says: "Until the appearance of a map published at Basle in 1522, where the name of America appears for the first time, *the latter was believed to be part of India*.....Science refuses to sanction the wild hypothesis that there was a time when the Indian Peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents. The India of the pre-historic ages.....was doubly connected with the two Americas..... A pedestrian from the north might have then reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the future Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller, furnished with a canoe, and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America."*

It is only a few years since "science refused to sanction the wild hypothesis" above put forward yet to-day Mr. Lydekker is only expressing a widely accepted view when he says in his paper: "Evidence had long been accumulating as to the identity of certain fresh water formations and their included animal and plant remains occurring in South America, South Africa, India, and Australia; and it was urged that during the secondary period of geological history not only was Africa connected with India by way of Madagascar and the Sychelles, but that land extended across what is now the south Atlantic to connect the Cape with South America, and that probably India was likewise joined to Australia by way of the Malay Archipelago and islands. *In fact there seems good evidence to indicate that at this epoch there was a land girdle in comparatively low latitudes encircling some three-fourths of the earth's circumference from Peru to New Zealand and Fiji.*" The latter part of this quotation, italicized by us, almost exactly echoes what Madame Blavatsky had already said. Again we know with what decision she insisted that the earliest land occupied the position within the Arctic Circle, and that it is the oldest land, or at any rate as old as the second race. "It capped over the whole of the North Pole like an unbroken crust, and remains

* Ibid, p. 419.

to the present day.* Whilst Mr. Lydekker says : " So far as the great continental masses of the Northern hemisphere are concerned, it would appear that portions of these have always existed to a greater or lesser extent as land "; these quotations will serve to give some idea of the position adopted to-day by science. If the writer from whose paper we have so freely quoted had been a Theosophist bent on establishing a case for the Secret Teachings he could not have succeeded better, but Mr. Lydekker is not, as far as we know, a Theosophist—but a man of renown in the scientific world, what he says comes therefore with weight and authority, as representing scientific opinion as held at the end of this century ; he shows that what Madame Blavatsky said—and insisted on in the face of ridicule sixteen years ago—is now recognized as a state of things that most probably existed in the remote past. Our teacher, did not profess to have a special knowledge of Geology, nevertheless she knew what she was talking about when from the pile of theories and hypotheses, geological and otherwise, she sorted out these which she declared to be true, and put the others to one side, regardless of the accepted and orthodox views of her time. The complete change of front that we now witness in the scientific conceptions regarding the continents, ought to make sceptical readers pause before they pass judgment on those of her teachings which have not yet received the " hall mark " of Science ; and before dismissing any of her " unorthodox " statements as contrary to *facts* the critic would do well to make quite sure that he is not confusing the shadow for the substance, our teacher had no respect for the passing theory, but she never went against the facts.

In the revival of the idea of the existence of this pre-historic land of Lemuria we are reminded how in these latter days many of the secrets of nature are being given broad cast to the world, and with the advance of knowledge that which was ' spoken in the closet is now being proclaimed from the house top ; ' for though in ancient times as the Zohar say : " these secrets of land and sea were divulged to the men of the Secret Science but not to the Geographer," yet we may say with the poet Tennyson :

" The old order changeth yielding place to new,
And God fulfills himself *in many ways*
Lest one good custom should corrupt the world."†

* Ibid, p. 419.

† Ibid, p. 341.

Morte d'Arthur.

The wave of human evolution is ever rolling onwards accumulating to itself fresh force and magnitude, for as humanity profits by the experience of the past, it learns how best to accomodate itself to the requirement, of the 'now.' It must need be so and in the very process the truth of the Ancient Wisdom is being daily verified.

A. R.

PROOF OF LIFE AFTER DEATH.

DR. HODGSON SATISFIED.*

THE *Proceedings of the Society for Psychical Research* for February, 1898, contains a report of the successful establishment of communication between the world of the living and one who for some years has been a dweller beyond the grave. The report, which is very elaborate, is written by Dr. Richard Hodgson, and altogether with its Appendices covers nearly three hundred pages. Those who are continually clamouring for evidence, for tests, for confirmation of the authenticity of communications alleged to come from the so-called dead will find ample material here: and as a matter of course they will pass them by on the other side. So long as there is any deficiency or lack of evidential value in statements of this kind they are eagerly pounced upon and paraded before the world as proof of the worthlessness of all such voices of the dead. But as we have here nearly two hundred closely printed pages packed full of exactly the kind of evidence for which these sceptics assure us they are always clamouring, the report will be ignored, or if alluded to at all, attention will be concentrated upon its frank admissions of a few failures and mistakes, such as are absolutely inseparable from the difficulties attendant upon the method of communication, while nothing will be said as to the salient fact which stands out conspicuously, notwithstanding all the conflicting hypotheses and allowances of discount with which Dr. Hodgson has obscured his facts. In order to apprise the public of the real nature and significance of Dr. Hodgson's report it is necessary to disentangle

* Theosophists have good reason to remember the name of Dr. Hodgson who made up the Report for the Society for Psychical Research against Madam Blavatsky and the T. S. He has always assumed the most sceptical attitude towards things psychic.—Ed.

the one salient feature, and present it cleared from all the speculations by which it is submerged.

THE DEAD MAN WHO CAME BACK.

The story, as we find it in Dr. Hodgson's report, is as follows:—In February, 1892, a young man who is described by the name of George Pelham, met his death accidentally by a fall in New York. He was then thirty-two years of age. He was a lawyer by training, but had devoted himself chiefly to literature and philosophy, and published two books which received the highest praise from competent authorities. The last three years of his life he had spent in New York, but before that had lived for many years in Boston or its neighbourhood, where he had made the personal acquaintance of Dr. Richard Hodgson, the Secretary of the American branch of the Society for Psychical Research. George Pelham was an associate of that Society, but he was not at all disposed to believe in the existence of the supernormal phenomena into which he was, nevertheless, quite willing to inquire.

THE PROMISE TO RETURN.

Dr. Hodgson and he had several long talks together on philosophic subjects, and two years before his death they had discussed at great length the possibility of a future life. He maintained that a future life was not only incredible but inconceivable. At the conclusion of the discussion he admitted that a future life was conceivable, but he did not accept its credibility, and avowed that if he should die before Dr. Hodgson, and found himself still existing he would "make things lively" in the effort to reveal the fact of his continued existence.

(MRS. PIPER, THE MEDIUM.

Four years before his death he had had a sitting, with Mrs. Piper, as one of a series arranged for by a scientific committee, where the utmost care was taken that the names of the sitters should remain unknown to the medium. (Mrs. Piper, I may here interpolate, is a medium resident in the neighbourhood of Boston, who for nearly thirteen years has been the subject of experiments conducted by the Society for Psychical Research. She visited this country some years back, and made a great impression upon many of the leading members of the S.P.R.) Pelham, however, expressed the opinion that the result of the sitting at which he was present did not establish anything more than hyperæsthesia on the part of the medium. Four or five weeks after Pelham's sudden death, Dr. Hodgson had a sitting with Mrs. Piper. He was

accompanied by an intimate friend of Pelham's, called Mr. Hart in the report, who brought with him some articles which had belonged to George Pelham. These were given to Mrs. Piper when she was under the control of Dr. Phinuit—the name given to the “spirit personality” that usually controlled Mrs. Piper's voice during her trance state.

THE FIRST MESSAGE.

Phinuit, after a little delay, in which he said the influences were confusing, said that George Pelham was present, and wished to speak to them. George Pelham gave his real name in full, as well as that of Mr. Hart; also the names, both Christian and surnames, of several of his most intimate friends, and referred specifically to the most important private matters connected with them:—

At the same sitting reference was made to other incidents unknown to the sitters, such as the account of Mrs. Pelham's taking the studs from the body of G. P., and giving them to Mr. Pelham to be sent to Mr. Hart, and the reproduction of a notable remembrance of a conversation which G. P. living had with Katharine, the daughter of his most intimate friends, the Howards. These were primary examples of two kinds of knowledge concerning matters unknown to the sitters, of which various other instances were afterwards given; knowledge of events connected with G. P. which had occurred since his death, and knowledge of special memories pertaining to the G. P. personality before death.

THE METHOD OF COMMUNICATION.

This was the beginning of a series of communications which ultimately appear to have entirely removed the scepticism with which Dr. Hodgson was at first disposed to regard the claim of Mrs. Piper's controls to be the persons whom they professed to be. A word or two should be said here concerning Mrs. Piper, who is the passive instrument of such communications. Originally she used to be controlled only in trance in the ordinary way—after various convulsive movements, which reminded me when I saw her very much of the alleged contortions of the sibyl. About the same time as George Pelham appeared on the scene, she began to develop automatic handwriting, and this phenomenon was frequently simultaneous with the control of her voice. There were even occasions when Mrs. Piper presented the strange spectacle of one human body animated apparently by three independent individualities, none of which was the real Mrs. Piper. Phinuit

was then using her voice, George Pelham or another intelligence writing with her right hand, and a third intelligence writing with her left hand, Mrs. Piper herself being in a state of trance so complete that when she awoke she had absolutely no memory of anything that had passed during her sleep.

OCCASIONAL MESSAGES.

Nearly three weeks passed before another sitting took place at which George Pelham had the opportunity of communicating at length, although at the sittings held within that period Phinuit frequently remarked that Pelham was anxious to see his friends, using some such remark as "George says, when are you going to bring Jim?" or "George says he wants to tell you about the philosophy of this life." Again after saying that he wished to see his father, he said, "I want to tell you where I am, and what I am doing, and what this life consists of." At the same sitting Pelham recognised a sitter as the father of one of his college class-mates and said he wished to see him. The father then said, "Where did George stay with us?" and received a correct answer, a description of his country house being given. On the 11th April, 1892, two friends of his, the Howards, whom he very much wished to see had a sitting. On that occasion Pelham superseded Phinuit in controlling Mrs. Piper's voice, and held a long conversation with his friends. The following extract from the notes taken during the sitting suggests the naturalness of the conversation :—

AN INTERVIEW WITH THE DEAD.

G. P.: "Jim is that you? Speak to me quick. I am not dead. Don't think me dead. I'm awfully glad to see you. Can't you see me? Don't you hear me? Give my love to my father, and tell him I want to see him. I am happy here, and more so since I find I can communicate with you. I pity those people who can't speak I want you to know I think of you still. I spoke to John about some letters. I left things terribly mixed, my books and my papers. You will forgive me for this, won't you?"—

"What do you do, George; where are you?"

"I am scarcely able to do anything yet. I am just awakened to the reality of life after death. It was like darkness; I could not distinguish anything at first. Darkest hours just before dawn, you know that, Jim. I was puzzled, confused. Shall have an occupation soon. Now I can see you, my friends;

I can hear you speak. Your voice, Jim, I can distinguish with your accent and articulation, but it sounds like a big bass drum. Mine would sound to you like the faintest whisper."

("Were you not surprised to find yourself living?")

"Perfectly so. Greatly surprised. I did not believe in a future life. It was beyond my reasoning powers. Now it is as clear to me as daylight. We have an astral facsimile of the material body . . . Jim, what are you writing now?"

* * * * *

DR. HODGSON'S REPORT.

Not least important at that time was his anxiety about the disposal of a certain book and specified letters which concern matters too private for publication. He was particularly desirous of convincing his father, who lived in Washington, that it was indeed G. P. who was communicating, and he soon afterwards stated that his father, had taken his photograph to be copied, as was the case, though Mr. Pelham had not informed even his wife of the fact. Later on he reproduced a series of incidents, unknown to the sitters, in which Mrs. Howard had been engaged in her own home. Later still, at a sitting with his father and mother in New York, a further intimate knowledge was shown of private family circumstances, and at the following sitting, at which his father and mother were not present, he gave the details of certain private actions which they had done in the interim. At their sitting and at various sittings of the Howards, appropriate comments were made concerning different articles presented, which had belonged to G. P. living, or had been familiar to him; he inquired after other personal articles which had not been presented at the sittings, and showed intimate and detailed recollections of incidents in connection with them. In points connected with the recognition of articles with their related associations of a personal sort, the G. P. communicating, so far as I know, has never failed. Nor has he failed in the recognition of personal friends. I may say, generally, that out of a large number of sitters who went as strangers to Mrs. Piper, the communicating G. P. has picked out the friends of G. P. living, precisely as G. P. living might have been expected to do, and has exhibited memories in connection with these and other friends which are such as would naturally be associated as part of the G. P. personality, which certainly do not suggest in themselves that they originate otherwise, and which are accompanied by the emotional re-

lations which were connected with such friends in the mind of G. P. living. At one of his early communications G. P. expressly undertook the task of rendering all the assistance in his power towards establishing the continued existence of himself and other communicators, in pursuance of a promise of which he himself reminded me, made some two years or more before his death, that if he died before me, and found himself "still existing," he would devote himself to prove the fact, and in the persistence of his endeavour to overcome the difficulties in communicating as far as possible, in his constant readiness to act as amanuensis at the sittings, in the effect which he has produced by his counsels, to myself as investigator, and to numerous other sitters and investigators, he has, in so far as I can form a judgment in a problem so complex and still presenting so much obscurity, displayed all the keenness and pertinacity which were eminently characteristic of G. P. living.

Finally in the manifestations of this G. P., communications have not been of a fitful and spasmodic nature, they have exhibited the marks of a continuous living and persistent personality, manifesting itself through a course of years, and showing the same characteristics of an independent intelligence whether friends of G. P. were present at the sitting or not. I learned of various cases where in my absence active assistance was rendered by G. P. to sitters who had never previously heard of him, and from time to time he would make brief pertinent reference to matters with which G. P. living was acquainted, though I was not, and sometimes in ways which indicated that he could to some extent see what was happening in our world to persons in whose welfare G. P. living would have been specially interested.

In all such personal references the G. P. communicating has shown the remembrances and the continued interest that we should expect to find in the independent intelligence of the real persisting G. P.—so far at least as I have been able to ascertain—and in ways too complicated and private for any but two or three of his nearest and dearest friends to know or appreciate. Up to the last series of sittings which I had with Mrs. Piper (1896-97), in a sitting which Evelyn Howard had in November, 1896, and in a sitting which Mrs. Howard (just then returned to America after between three and four years absence in Europe) the same persistent personality has mani-

fested itself, and what change has been discernible is a change not of any process of disintegration, but rather of integration and evolution.

A DEFINITE CONCLUSION.

The result of these and similar experiences is that Dr. Hodgson declares that notwithstanding certain failures and mistakes, and other real or supposed deficiencies which can be very easily explained, he has come to the conclusion that the communications actually proceeded from the spirit of his dead friend. After referring to the striking evidence furnished by the communications of George Pelham, he says:—

Other communicators have presented strong characteristics of personal identity. Among these are more than half-a-dozen intimate friends of my own, who have produced upon me the impression through different written communications that they are the personalities I knew, with characteristic intelligence and emotion questioning me and answering me under difficulties, but with their peculiar individual and responsive minds in some sense actually there.

And he states definitely that he cannot profess to have any doubt that the chief communicators to whom he refers—are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism.

Now what have our teachers and pastors, our philosophers and leaders of thought, to say to all this? It is impossible to overestimate the importance of an actual demonstration of the survival of the personality after death. Have we got such a demonstration here? If we have not, I should be much obliged to any reader who will formulate a more conclusive method of testing the identity and objective reality of the alleged spirit. But if we have—!

—*Review of Reviews*, April 1898.

THE YOGA PHILOSOPHY.

(Concluded from p. 273.)

After speaking at some length concerning Samadhi and of the various branches of Raja Yoga, Dr. Paul's remarks call forth the following note.

THIS system, evolved by long ages of practice until it was brought to bear the above described results, was not practised in India alone in the days of antiquity. The greatest philosophers of all countries sought to acquire these powers, and, certainly, behind the external ridiculous postures of the Yogins of to-day, lies concealed the profound wisdom of the archaic ages, one that included among other things a perfect knowledge of what are now termed physiology and psychology. Ammonius Saccas, Porphyry, Proclus and others practised it in Egypt, and Greece and Rome did not hesitate at all in their time of philosophical glory to follow suit. Pythagoras speaks of the celestial music of the spheres that one hears in hours of ecstasy Zeno finds a wise man who, having conquered all passions, feels happiness and emotion but in the midst of torture. Plato advocates the man of meditation and likens his powers to those of the divinity; and we see the Christian ascetics themselves through a mere life of contemplation and self-torture acquire powers of levitation or æthrobacy, which, though attributed to the miraculous intervention of a personal God, are nevertheless real and the result of physiological changes in the human body. Says Patanjali.

The Yogin will hear celestial sounds, the songs and conversations of celestial choirs. He will have the perception of their touch in their passage through the air, which, translated into more sober language, means that the ascetic is enabled to see with the spiritual eye in the Astral Light, hear with the spiritual ear subjective sounds inaudible to others, and live and feel, so to say, in the Unseen Universe.

The Yogin is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own.

The "path of the senses"; our physical senses, supposed to originate in the astral body, the ethereal counterpart of man or the Jivatma, which dies with the body; the senses are here meant in their spiritual sense—volition of the higher principle in man. The true Rāja Yogin is a stoic; and Kapila, who deals but with the latter—utterly rejecting the claim of the Hatha Yogins to converse during Samadhi with the *Infinite* Ishvara—describes their state in the following words:—

To a Yogin in whose mind all things are identified as spirit what is infatuation? What is grief? He sees all things as

one ; he is destitute of affections ; he neither rejoices in good nor is offended with evil.....A wise man sees so many false things in those which are called true, so much misery in what is called happiness, that he turns away with disgust..... He who in the body has obtained liberation (from the tyranny of the senses) is of no caste, of no sect, of no order, attends to no duties, adheres to no shastras, to no formulas, to no works of merit ; he is beyond the reach of speech ; he remains at a distance from all secular concerns ; he has renounced the love and the knowledge of all sensible objects ; he flatters none, he honours none, he is not worshipped, he worships none ; whether he practises and follows the customs of his fellow-men or not this is his character.

And a selfish and a disgustingly misanthropical one this character would be were it that for which the True Adept was striving. But it must not be understood *literally*, and we shall have something more to say upon the subject in the following article, which will conclude Dr. Paul's essay on Yoga Philosophy.

One of the practices followed by the Hatha Yogin is called Dhauti. This is the act of swallowing a bandage of linen moistened with water, measuring three inches in breadth and fifteen cubits in length. This is rather a difficult process. But very few fakirs can practise it.

And a happy thing it is that the process is so difficult, as we do not know of any thing half so disgusting. No true Râja Yogin will ever condescend to practise it. Besides, as every physician can easily tell, the process, if repeated, becomes a very dangerous one for the experimenter. There are other "processes" still more hideous, and as useless for psychological purposes.

Nor does his hair grow during the time he remains buried.

In reference to the arrest of the growth of the hair, some adepts in the secret science claim to know more than this. They prove their ability to completely suspend the functions of life each night during the hours intended for sleep. Life then is, so to say, held in total abeyance. The wear and tear of the inner as well as the outer organism being thus artificially arrested, and there being no possibility of waste, these men accumulate as much vital energy for use in their waking state as they would have lost in sleep during which state, if natural, the process of energy and expense of force is still mechanically going on in the human body. In the induced state described, as in that of a deep swoon, the brain no more dreams than if it were dead. One century, if passed, would

appear no longer than one second, for all perception of time is lost for him who is subjected to it. Nor do the hairs or nails grow under such circumstances, though they do for a certain time in a body actually dead, which proves, if anything can, that the atoms and tissues of the physical body are held under conditions quite different from those of the state we call death. For, to use a physiological paradox, life in a dead animal organism is even more intensely active than it ever is in a living one, which as we see, does not hold good in the case under notice. Though the average sceptic may regard this statement as sheer nonsense, those who have experienced this in themselves know it as an undoubted fact.

Two fakirs from Nepaul once agreed to try the experiment. One of them, previous to attempting the hibernation, underwent all the ceremonies of preparation as described by Dr. Paul, and took all the necessary precautions; the other simply threw himself by a process known to himself and others into that temporary state of complete paralysis which imposes no limits of time, may last months as well as hours and which is known in certain Tibetan lamaseries as.....The result was that while the hair, beard and nails of the former had grown at the end of six weeks, though feebly yet perceptibly, the cells of the latter had remained as closed and inactive as if he had been transformed for that lapse of time into a marble statue. Not having personally seen either of these men, or the experiment, we can vouch only in a general way for the possibility of the phenomenon, not for the details of this peculiar case, though we would as soon doubt our existence as the truthfulness of those from whom we have the story. We only hope that among the sceptical and materialistic who may scoff, we may not find either people who nevertheless accept with a firm and pious conviction the story of the resurrection of the half-decayed Lazarus and other like miracles, or yet those who while ready to crush a Theosophist for his beliefs, would never dare to scoff at those of a Christian.

A Yogin acquires an increase of specific gravity by swallowing great draughts of the air, and compressing the same within the system.

This is what, three years ago, in describing the phenomenon in *Isis Unveiled*, we called "interpolarization" (see vol. I. op. cit., pp. 23 and 24.)

On the powers resulting from Prápti, it is said :—

As a deaf and dumb person learns to understand the exact meaning of what is said simply from the motion of the lips and face of the speaker, and without understanding any langu-

age phonetically, other and extra senses can be developed in the soul as well as in the physical mind of a mute, a sixth and equally phenomenal sense is developed as the result of practice, which supplies for him the lack of the other two.

Magnetic and mesmeric aura or "fluid" can be generated and intensified in every man to an almost miraculous extent, unless he be by nature utterly passive.

We have known of such a faculty (divining the thoughts of others) to exist in individuals who were far from being adepts or yogins, and had never heard of the latter. It can be easily developed by intense will, perseverance and practice, especially in persons who are born with natural analytical powers, intuitive perception, and a certain aptness for observation and penetration. These may, if they only preserve perfect purity, develop the faculty of divining people's thoughts to a degree which seems almost supernatural. Some very clever but quite uneducated detectives in London and Paris, develop it in themselves to an almost faultless perfection. It can also be helped by mathematical study and practice. If then such is found to be the case with simple individuals, why not in men who have devoted to it a whole life, helped on by a study of the accumulated experience of many a generation of mystics and under the tuition of real adepts?

The dual soul is no fancy and may be one day explained in scientific language, when the psychophysiological faculties of man shall be better studied, when the possibility of many a now-doubted phenomenon is discovered, and when truth will no longer be sacrificed to conceit, vanity and routine. Our physical senses have nothing to do with the spiritual or psychological faculties. The latter begin their action where the former stop, owing to that Chinese wall about the soul empire, called matter.

Concerning the power called Vashitva it is observed.

Perhaps the Hobilgans and the Shaberons of Tibet might have something to tell us if they choose. The great secret which enwraps the mystery of the reincarnations of their great Dalay-Lamas, their supreme Hobilgans, and others who as well as the former are supposed, a few days after their enlightened souls have laid aside their mortal clothing, to reincarnate themselves in young, and, previously to that, very weak bodies of children, has never yet been told. These children, who are invariably on the point of death when designated to have their bodies become the tabernacles of the souls of deceased Buddhas, recover immediately after the

ceremony, and, barring accident, live long years, exhibiting trait for trait the same peculiarities of temper, characteristics and predilections as the dead man's. Vashitva is also said to be the power of taming living creatures and of making them obedient to one's own wishes and orders.

Pythagoras, who visited India, is said to have tamed by the influence of his will or word a furious bear, prevented an ox from eating beans, and stopped an eagle in its flight.

These are mesmeric feats and it is only by exact scientists that mesmerism is denied in our days. It is largely treated of in *Isis* and the power of Pythagoras is explained in Vol. I p. 283, et seq.

Ishatwa, or divine power. When the passions are restrained from their desires, the mind becomes tranquil and the soul is awakened.

In which case it means that the soul being liberated from the yoke of the body through certain practices, discipline and purity of life, during the life-time of the latter, acquires power identical with its primitive element, the universal soul. It has overpowered its material custodian; the terrestrial gross appetites and passions of the latter, from being its despotic masters, have become its slaves, hence the soul has become free henceforth to exercise its transcendental powers, untrammelled by any fetters.

With regard to restoring the dead to life.

Life once extinct can never be recalled, but *another* life and another soul can sometimes reanimate the abandoned frame if we may believe learned men who were never known to utter an untruth.

Wherever the word "soul" has occurred in the course of the above comments, the reader must bear in mind that we do not use it in the sense of an immortal principle in man, but in that of the group of personal qualities which are but a congeries of material particles whose term of survival beyond the physical, or material, personality is for a longer or shorter period, proportionately with the grossness or refinement of the individual. Various correspondents have asked whether the Siddhis of Yoga can only be acquired by the rude training of Hatha Yoga; and the *Journal of Science* (London) assuming that they can not, launched out in the violent expressions which were recently quoted in these pages. But the fact is that there is another, an unobjectionable and rational process, the particulars of which cannot be given to the idle enquirer, and which must not even be touched upon at the latter end of a commentary like the present one. The subject may be reverted to at a more favourable time.—*The Modern Panarion*.

Notes and News.

Mrs. Besant and Dr. Chakravarti arrived at Bombay on June 4th and sailed the same day for England. It is expected that they will both return to India in time for the Convention of the Indian Section to be held at Benares in October.

* *

THE countess Watchmeister is now taking a much needed rest, and is under treatment for restoration of impaired eyesight, due to overwork. Theosophists in every land must keep up an active fire of good thoughts for her speedy recovery, that she may again take up the work so dear to her, and so useful to the cause with renewed vigour.

* *

IN her monthly letter to *Mercury* the Countess mentions a visit paid by her to Keely the well-known discover of a "new force." He told her that before the end of the year he intended to patent all his inventions, and is waiting that he may bring them all out together. Let us hope that his intention may be realized, and curiosity and doubt be appeased, so that the much talked of, but never seen "Keely Motor" may be tested.

* *

IT has long been known that iron forms an essential constituent of the blood. M. Dastu in contributing a series of articles on the presence of iron in the animal organism in the *Revue des Deux Mondes*, points out a fact of great interest to the careful student of Theosophy. He says the liver, is the organ in superior animals, most concerned with iron, a portion of which it supplies to the blood, retaining the rest for its own use. A baby at the moment of birth possesses an enormous reserve of iron in its liver, an amount four times as great in proportion, as that found in the adult. This is a beautiful provision of nature, for milk which is to form the staple food of the infant for the first year of its life, contains a very inadequate supply of this metal.

* *

THE Editor will be glad to receive any November numbers of the Theosophic Gleaner for 1896, and for October 1897 from members who do not bind, or otherwise make use of their copies, and in return he will send any other numbers, for the past two years or future issues.

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THE WORLD'S CREED.

MR. LEADBEATER in his valuable contribution to the *Theosophical Review* for May, on "The Athanasian Creed" calls forth from what has always seemed to us to be a purely dogmatic utterance of the Christian Fathers, certain general principles which demand the careful attention of all Theosophically inclined readers; as however some who are not specially interested in christian dogmas might turn away from a title suggesting purely technical considerations relative to this faith, and so miss some important generalisations which concern everyone, we have abstracted those portions which seem to be of especial value and give them here under the more general title of "the world's creed." The Athanasian creed begins with the uncompromising statement that "who-so-ever will be saved before all things it is necessary that he lived the Catholic Faith." With regard to this sentence Mr. Leadbeater says: "O far more accurate translation and one much less likely to be misunderstood would have been 'who-so-ever wishes to be safe,' and when it is put in this form any student of Occultism will at once see exactly what is meant."

WHAT WE ARE TO BE SAVED FROM*.

"We have all read in early Theosophic literature about the critical period of the 5th round and we thus understand that a period will then be reached when a considerable portion of humanity will have to drop out for the time from our scheme of evolution, simply because they have not yet develop-

* The head lines are ours.—ED.

ed themselves enough to be able to take advantage of the opportunities which will then be opening before mankind—because under the conditions then prevailing no incarnation of a sufficiently unadvanced type to suit them will be available. Thus we shall come to a definite division—a kind of day of judgment upon which will take place the separation of the sheep from the goats, after which *these* shall pass on into æonial life, and those into æonial death—or at least a condition of comparatively suspended evolution. Æonial we observe; that is age-long, lasting throughout this age, or dispensation, or manvantara; but not for a moment to be looked upon as eternal.”

THE UNSAVED.

“Those who thus fall out of the current of progress for the time will take up the work again in the next chain of globes exactly where they had to leave it off in this and though they lose such place as they had held in this evolution, yet it is only because the evolution has passed beyond them, and it would have been a mere waste of time for them to attempt to stay in it any longer.”

THE ELECT.

With regard to the saved or rather safe, we are reminded that.

“When a pupil has been so happy as to pass successfully through all the difficulties of the probationary period and has taken that first initiation which is the gate-way to the Path Proper, he is spoken of as a *Strotâpanna* ‘he who has entered upon the stream.’ The meaning of this is that he has already passed the critical period to which we have referred; he has already reached that point of spiritual development which nature requires as a passport to the later stages of the scheme of evolution of which we form a part. He has entered upon the stream of that evolution now sweeping along its upward arc and though he may still retard or accelerate his progress—nay may, if he act foolishly, waste a very great deal of valuable time—he cannot again turn aside permanently from that stream but is carried steadily along by it towards the goal appointed for humanity. He is thus safe from the greatest of the dangers which menace mankind during this manvantara—the danger of dropping out of the current of its evolution; and so he is often spoken of as ‘the saved’ or ‘the elect.’ It is in this sense, and in this sense only that we can take the words of this first clause of the

Athanasian creed, "who-so-ever will be saved, before all things it is necessary that he held the Catholic Faith."

WHAT IS THE CATHOLIC FAITH?

"The word "Catholic" means simply universal and that faith which is truly universal is not the form into which truth is cast by any one of the great Teachers, but the truth itself which underlies all forms—the Wisdom Religion of which all the exoteric religions are only partial expressions. So that this clause when properly understood, simply conveys to us the undeniable statement that for any man who wishes to carry out his evolution to its appointed end, the most important thing is rightly to understand the great occult teachings as to the origin of all things and the descent of spirit into matter."

BLIND AND INTELLIGENT FAITH.

"It has been objected that this statement is inaccurate, and the objector remarks that surely the most important teaching to any man is that which educates him morally—which tells him not what he must believe but what he must *do*. Now of course that is quite true, but such objectors ignore or forget the fact that the fullest moral development is always taken for granted in all religions before even the possibility of attaining a true grasp of any sort of occult knowledge is admitted, they also forget that it is only by their occult knowledge that either the commands or the sanction of their moral code can be explained, or indeed that any reason can be shown for the very existence of a moral code at all. In addition to all this it has to be clearly recognized that though morality is absolutely necessary as a prerequisite to real progress, it is by no means *all* that is required. Unintelligent goodness will save a man much pain and trouble in the course of his upward path, but it can never carry him beyond a certain point in it; there comes a period when in order to progress it is absolutely imperative that a man should *know*. And this is at once the explanation and the justification of the second verse of the creed around which such heated controversy has raged—'which faith except everyone do keep whole and undefiled without doubt he shall perish everlastingly'"—the last words being taken as before to signify æonially, as far as this age or manvantara is concerned.

"This clause is after all merely the converse of the last one, and simply states somewhat more emphatically that, since a grasp of certain great facts is most important and indeed

necessary in order to pass the critical period, those who do not acquire that grasp will certainly fail to pass it. A serious statement truly, and well worthy of our closest attention, but surely in no sense a dreadful one ; for when a man has once got beyond the stage in which he "faintly trusts the larger hope" to that further stage where he knows that it is not a hope but a certainty—in other words when he has for the first time discovered something of what evolution really means—he can never again feel that awful sense of helpless word which is born of hopelessness."

A. R.

SUFISM AND THE VEDANTA.

WE do not propose to discuss here at length the question either of the derivation of the word Sufi or of the origin of the Sufi system. As regards the former, we shall only here point out that Professor Max Müller and others state it as their opinion that it is derived from *suf*, meaning wool, a coarse kind of woollen garment worn by the early Sufis to indicate their renunciation of all worldly enjoyments; and in regard to this distinctive feature of dress they resembled the Hindu Sannyasins with their *Kāshāya* or ochre-coloured garb. As regards the question of origin, the most diverse opinions have prevailed, some holding that the system is "decidedly Mohammedan in origin"; others that it is a product of the Persa-Aryan revolt against the Semitic realism of Islam; others again that it, like other composite systems of philosophy and religion, is the product of similar conditions occurring in the evolution of human societies though in widely separated localities; others still holding that it is descended indirectly from Eastern thought through Neo-Platonist channels; and others finally courageously ascribing its origin to the teachings, and influence in Pre-Mohammedan Persia, of Hindu Vedantic or Buddhistic teachers and monks. So long as such wide divergences of opinion exist, we can have no hesitation in declaring that the time has not arrived yet for forming a final and decisive judgment in the matter, whatever may be our own estimate of the value to be attached to the well-established fact that, long before the epoch of the prophet of Islam, Indian Missionaries had preached both Vedantism and Buddhism in all the important centres of civilisation in Western Asia. But, at the same time, we feel no hesitation in demurring to Professor Max Müller's view when he says that "we cannot treat Sufism as genealogically descended from Vedant-

ism, because Vedantism goes far beyond the point reached by Sufism, and has a broader metaphysical foundation than the religious poetry of Persia." The reason assigned by the Professor for this view is that, while Vedantism holds "the original and eternal oneness" of the individual soul and the divine spirit, Sufism regards them as distinct, though related, beings. We are unable to subscribe to the correctness of this representation, either of Vedantism, or of Sufism. It is not true of every aspect of the Vedanta, and it is true only of the Advaita-Vedanta, that it postulates "the original and eternal oneness" of the *Jivâtman* and the *Paramâtman*; and we hope to be able to show that some at least of the Sufi writers and philosophers have held that God is the *only* Reality and that all else is illusion, exactly in the sense in which the Advaita-Vedantin postulates the *Mâyâ* doctrine regarding the universe.

As it is true of the Vedanta that it is both a philosophy and a religion, so also is it true of Sufism. Both have their practical and philosophical aspects. No religion worthy of the name can be satisfactory to thinking minds which is not built upon a rational basis of ontology. At the same time no one can suppose that there is any fundamental incompatibility between the theoretical and the practical aspects of religion. In a being like man, differentiated by the possession of rationality, the intensest fervour of faith tends insensibly and naturally to pass into the state of meditation; and meditation must also by the most natural and necessary transition end in the realisation and perception of the Divine. As the Hindu begins with *Karma*, passes to *Bhakti*, and then through *Yoga* and *Dhyâna* reaches *Jñâna*, so the practical part of Sufism preceded its theoretical part; the Sufi began with the Law (*Nasûl* or *Shariat*) and proceeded through the Path (*Tarikat*) to Knowledge (*Marifat*) and Truth (*Hakikat*); the observance of the religious ordinances laid down by the prophets for the guidance of the human conduct and emotions led man gradually to the renunciation of pleasure and selfishness and to the longing for close and loving communion with God, and thus finally inducted him into the Wisdom, which is blissful self-realisation, the "I am God" of the Sufi martyr, Hussein bin Mansur.

While adhering rigidly in all externals to the prescribed Islamic observances, and, in this, resembling the Vedantin with his unalterable faith in Sri Krishna's injunction, "Do thou perform prescribed action, for action is better than inaction," (III. 8) and His warning, "One should not unsettle the

understanding of the ignorant, attached to work," (III. 26),—the Sufi also believes, like the Vedantin, that all creeds and forms of faith contain more or less of the truth, the real truth, and that no religion can last but for the truth that it contains and teaches. All religions are paths leading to the same goal. According to a Sufi adage, "The ways to God are as many as the number of the breaths of men." Each soul must develop according to its own tendencies and antecedents in the environment which its doings and experiences in the past have provided for it, and all uplifting of the soul towards higher stages of self-realisation must proceed from within by an easy and natural transition. Sufism maintained that in every religion there is something worthy to be learned, and that, as no utter falsehood can permanently flourish in the world, every religion that has afforded to man, however humble, solace and strength for leading well and nobly the life on earth must have caught some ray of that truth which alone can prevail in the end and can receive man's universal homage. In this view Sufism has the rare merit of finding a place for all religions within its fold, and when the Sufi says of the eternal Babel of creeds on earth that "all this turmoil and strife in the world are from love of Him; it hath now become known that the fountain-head of the strife is One," the Vedantin may well be reminded of the eternal words of Sri Krishna, "Even they who, devoted to other gods, worship them with faith, worship me, O Kaunteya, only not in accordance with the ordinances. For I am indeed the Enjoyer and also the Lord of all sacrifices, but they know me not in truth" (IX. 23, 24).

Let us now take up the Path to Salvation in Sufism. The aspirant after inspiration and wisdom is, first and foremost, to learn to give up all selfishness, for that is the fountain-head of sin, sensuality, and suffering. For this, love must be practised. Love to any one object, if it is of the nature of whole-hearted devotion, must in the long run prove most beneficial to the individual as leading directly and unerringly to the eradication of selfishness. No doubt this love has too often on earth been perverted and misdirected and transformed into mere brutal lust; but, in the words of Professor Max Müller, "it still remains in its purest sense the highest mystery of our existence, the most perfect blessing and delight on earth, and at the same time the truest pledge of our more than human nature." The Sufi poet, Jami, says truly :—

Even from earthly love thy face avert not,
Since to the Real it may serve to raise thee.

And when love comes to be raised and directed towards the highest and only worthy object of the fervour of human devotion, we cannot for a moment doubt that it will serve to elevate him who is capable of it to the pinnacle of perfection, happiness and purity. Sri Krishna teaches us in the *Gītā*:—“He who, with a mind abstracted from all other objects constantly and perpetually meditateth upon me, by that ever devoted Yogin, O Partha, I am easily attained” (VIII. 14). And Mr. Sturdy, in his commentary on the *Nārada-Sūtras*, well and truly says:—“He who has realised Love has found the source of all happiness which cannot fade, because its object is imperishable.” Sufiism is thus in line with the Vedantic conception of *Bhakti*, and in India *Bhakti* is insisted upon as being the most universally suitable Path of Salvation for all in this *Kali-Yuga* or age of strife and competition. This Sufi-Vedantic idea of an all-absorbing, overflowing, intense love of God is also the truly Christian ideal, for Jesus gave to his faithful disciples the command, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

Sufiism like the Vedanta, also inculcates meditation on God as an efficient and unfailing help to the searcher after truth and liberation. Mr. E. Sell, in his recent work, *The Faith of Islam*, quotes the following Sufi precept:—“Let him in seclusion, with collectedness of heart, repeat the word Allah, Allah, so often that at last the word involuntarily passes from his lips. Then ceasing to speak, let him utter the word mentally, until even the word is forgotten and the meaning only remains in the heart; then will God enlighten his mind.” Of course this does not mean that the Sufi should avoid the haunts of men and betake himself to the solitude and silence of an impenetrable forest, there to cultivate in the lonely lion's lair the scorn of everything human, necessary and natural. Seclusion and meditation, according to Sufiism are only valuable as aids to the tranquil search after the realisation of the Eternal Light which shines within the heart of every human being, and only when tranquillity is attained is it possible to transcend the limitations of the senses and understanding and awaken there the vision of the Supreme by the light of the soul. Mr. Sell quotes the following passages from Sufi writings in his work on Islam:—“In addition to reason, man has a certain faculty (*taur*) whereby he perceives hidden mysteries.” “This faculty is the inner light, the intuition which, under certain conditions, conveys to him a knowledge of God by direct apprehension in

a manner similar to the evidence of the senses." This is essentially the teaching of Sri Krishna:—"The *yogin*, seated in seclusion, and solitary, should constantly concentrate himself, with mind and body subdued, free from desires, and without possessions." (VI. 10). "Thus concentrating himself the *yogin*, with a mind subdued, attaineth to the peace which is to be found in Me, culminating in liberation." (VI. 15). "When the mind is quiet, restrained by the practice of *Yoga*, when seeing the Self by the self (*i.e.*, by a purified understanding) he rejoiceth in his own Self, when he knoweth that Infinite Joy which, transcending the senses, is grasped by *Buddhi*, when he is steady (in the Self),—then he moveth not from the Reality." (VI. 20, 21). We may be permitted to quote in this connection what Mr. Sell has to say concerning the Sufi position:—"The principle underlying the Sufi system is that sense and reason cannot transcend phenomena or see the real being which underlies them all; so sense and reason must be ignored in favour of the 'Inner Light', the divine illumination in the heart, which is the only faculty by which men perceive the Infinite." The Sufi requisition about the relation of the word Allah and the subsequent precept, "Then ceasing to speak, let him repeat the word mentally, &c.," forcibly reminds us of our own *Japa*. Patanjali says of the *Pranava*:—"Its constant repetition and intent meditation on its meaning (is the way)." Commenting on this aphorism, Swami Vivekananda says:—"This repetition of Om, and thinking of its meaning, is keeping good company in your own mind. Steady, and then meditate and meditate; when you have studied thus, light will come to you, the Self will become manifest." So says the Sufi, "Then will God enlighten his mind."

—*Brahmavādin.*

(To be concluded.)

THE FIVE SKANDHAS.

THE doctrine of skandhas is one of the most important in the Buddhist Psychology. It is a fundamental tenet of Buddhism. The doctrine is so important and it is so difficult to understand that we require more than one article to make this point clear. However, in the present article, we shall only give a general outline of the subject. The word is a technical term of the Buddhist teachings. The skandhas are five in number. They are called *Rupa*, *Vedana*, *Sanna*, *Sankhara*, *Vinnanam* or Form, Sensation, Perception, Predispositions and Consciousness. Skandha means collection or aggregate. Rupaskandha which is the first of the skandhas, is an assemblage of twenty-eight elements and properties, and Viññanaskandha has eighty-nine subdivisions, and Sankhāra fifty-five. Every sentient being must possess all these five skandhas. But skandhas vary according to the karma of the being. With the death of a man, the skandhas perish, but by the generating influence of his karma, a new set of skandhas instantly starts into existence, and takes the form of a new birth. Karma which is the link between the birth, preserves the identity of a being, through all the countless changes which it undergoes in its progress through *Samsara*. As new skandhas form instantaneously after the death, upon the dissolution of the old one, there is practically no break in the line of organised existence. When a man attains the state of an Arhat, it is then only that the re-birth ceases and attains the state of Nirvana. *Rupaskandha* is one of the terms of the Buddhist psychology. A sentient being consists of an aggregate of *nama* and *Rupa*. The *Rupa* indicates the material or physical element and attributes of the individual. Rupaskandha contains twenty-eight sub-divisions. They are as follows—earth, water, fire, air, the eye, the ear, the nose, the tongue, the body, form, sound, smell, taste, virility, femininity, vitality, the heart, gesture, speech, space or void, buoyancy, elasticity, pliability, accumulation, duration, decay, impermanence and material food. The whole realm of sentient existence is divided into *rupaloka* and *arupaloka* i.e., the realms that have forms and the realms that have no form. With the exception of four Arupa Brahmaloка which is included in the Arupaloka, all other worlds come under the head Rupa-Brahmaloka. As a technical term sankhāra has several decided shades of meaning. The first idea that is conveyed by the word is the aggregation or composition, i

means all existing things or substances, matter and the material universe. According to Dr. Childers, by *sankhāra* or aggregations as a link of *Patīccasamuppāda* is meant, the aggregate of those states of the mind which bring out the performance of good and bad actions. Practically, it is identical, with *karma* or moral merit. The *sankhāras* of the *Patīcca samuppāda* are three in number, good states of mind, sinful states of mind and states of mind leading to immovability. The first of these causes re-birth in *Rūpa Brahmāloka* and the second causes re-birth in the *Kāmaloka* and the third causes re-birth in the *Arupa-Brahmaloka*. From another point of view the *Sankharas* of the *Patīccasamuppāda* are also three, *Kāyasankhāras*, *Vācīsaṅkhāras* and *Cittasankhāras*, or state of mind which causes good or bad actions, state of mind which causes good or sinful speech, and state of mind which causes good or bad thoughts, but as a fourth *skandha*, it has a somewhat different meaning. Here the aggregations are certain properties and faculties of the sentient being. They are fifty in number, *Sañña* is the third *skandha*. It means sense, consciousness, preception. It is sub-divided into six. *Vedana* is the fourth *skandha*. It means feelings, sensations, perceptition, pain or suffering. The three *Vedanās* or sensations are *Sukka-Vedanā*, *Dukkha-Vedanā* and *Adukkhamasukka*, pleasant sensation, painful or disagreeable sensation, and sensation which is neither pleasant nor painful. *Viññāna* is the last *skandha*. *Viññāna* means intelligence, knowledge, consciousness, thought or mind. *Viññāna* is one of the *skandhas*, and in this sense is generally rendered consciousness. It consists mainly of thoughts or mental impressions of various sort. *Viññāna* as the thinking part of the individual, is the most important of the five *skandhas*, and it is this *skandha* that constitutes individuality. As one of the *skandhas* and a metaphysical term, *Viññāna* has no less than eighty-nine sub-divisions. Thought is divided into three broad divisions; meritorious thought, demeritorious thought and indifferent thought.

ON PRAYER.

THE question is continually asked : " Do you Theosophists believe in prayer ? " and it may be helpful to some to study the subject of prayer in the light of occult knowledge, prefacing the study with the remark that the belief of Theosophists will vary according to their knowledge, and that no Theosophist save the writer is committed to the statements that follow. The public does not yet realise that a Theosophist is not fitted with a ready-made suit of beliefs when he enters the Society, but is only supplied with materials from among which he may choose those which suit him and must then proceed to fashion his garments for himself. The views that are here submitted are given simply as the views of a particular student, as materials for study.

The first thing necessary in considering the utility of prayer is to analyse prayer itself, for the word is used to cover various activities of consciousness, and they cannot be dealt with as though they formed a simple whole. We find prayers that are petitions for definite worldly advantages, for the supply of physical needs—prayers for food, clothing, money; employment, success in business, recovery from illness etc. These we will group together as Class A. Then we have prayers for help in moral and intellectual difficulties and for spiritual growth—for the overcoming of temptations, for strength, for insight, for enlightenment. These can be grouped as class B. Lastly there are the prayers that ask for nothing, that consist in contemplation and adoration of the Divine Perfection, in intense aspiration for union with God, the ecstasy of the mystic, the meditation of the sage, the soaring rapture of the saint. These we will call class C.

The next thing that we must realise is the great ladder of living beings from the sub-human elemental to the Logos Himself, a ladder in which no rung is wanting. This occult side of nature is a fact, not a dream. All the world is filled with living things, invisible to fleshly eyes. The astral world interpenetrates the physical, and crowds of intelligent conscious creatures throng round us at every step some are below man in intelligence and some soar high above him. Some are easily influenced by his will, others are accessible to his requests. In addition to these independent entities, the elemental essence of the three kingdoms is responsive to his emotions and his thoughts, and is swiftly shaped into forms whose very life is to carry out the feeling or the thought that

ensouls them; thus he can create at will an army of obedient servants who will range the astral world to do his pleasure. Yet again there are available human though invisible helpers, whose attentive ear may catch a cry for aid, and who gladly serve as veritable "ministering angels" to the soul in need. And to crown all there is the ever-present, ever conscious life of the Logos Himself, potent and responsive at every point in His realm, of Him without whose knowledge not a sparrow falleth to the ground, not a dumb creature thrill in joy or pain, not a child laughs or sobs—that all-pervading, all-embracing, all-sustaining Life and Love, in which all live and move. As nought that can give pleasure or pain can touch the human body without the sensory nerves carrying the message of its impact to the brain-centres, and as there thrills down from those centres through the motor nerves the answer that welcomes or withdraws, so does every vibration in the universe which is His body reach His consciousness and draw thence responsive action. Nerve-cells, nerve-threads and muscular fibres may be the agents of feeling and motion, but it is the man that feels and acts; so may my intelligences be the agents, but it is the Logos that knows and answers. Nothing can be so small as not to affect that delicate omnipresent consciousness, nothing so vast as to transcend it. We are so limited that the very idea of such an all-embracing consciousness staggers and confounds us; yet perhaps the gnat might be as hard bested if he tried to measure the consciousness of Pythagoras.

It is impossible to deny the fact that prayers are answered and that many can give out of their own experience clear and decisive cases of "answers to prayer." Moreover, many of these do not refer to what are termed subjective experiences, but to hard facts of the so-called objective world. A man has prayed for money, and the post has brought him the needed amount; a woman has prayed for food, and food has arrived at her door. In connection with charitable undertakings, there is plenty of evidence of help prayed for indirect need, and of speedy and liberal response. On the other hand, there is also plenty of evidence of prayers left unanswered, of the hungry starving to death, of the child snatched from its mother's arms by death, despite the most passionate appeals to God. Any reasonable view of prayer must take into consideration these conflicting facts, must neither refuse to admit the answers nor make the recognition of the failures to obtain any. All facts must fall into their place in any true theory

of prayers. We will take separately our three classes of prayers, and we shall find that the occult lives in nature are the agents which bring about answers to prayer, the particular agents at work being those suitable to the kind of prayer put forth.

When a man utters a prayer of Class A, he may obtain an answer through one of several agencies. His concentrated and earnest thought will affect the elemental essence of the astral plane, and he creates a powerful artificial elemental, whose one idea is to bring about what its creator desires. This elemental, where the prayer is for money, food, clothing, employment, for anything that can be given by one man to another, will seek out a person able to give, and will impress on that person's brain the image of its creator and of his special need, this impression giving rise to the thought of sending the man help. "I thought of George Miller and his orphanages this morning," a rich man will say "I may as well send him a cheque." George Miller's prayer is here the motor power, the artificial elemental is the agent concerned in bringing about the desired result, and the cheque, unasked for of man on the physical plane, comes as the "answer to prayer." The result could have been obtained as readily by a deliberate effort of the will, without any prayer, by a person who understood the mechanism concerned and the way to put it into motion. But in the case of most people, ignorant of the forces of the invisible world and unaccustomed to exercise their wills, the concentration of the mind and the earnest desire necessary for success are far more easily reached by prayer than by a deliberate mental effort to put forth their own strength. They would doubt their own power, even if they understood the theory, and doubt is fatal in all exercise of the will. That the person who prays does not understand the machinery he sets going in no wise affect the result, a child who stretches out his hand and grasps an object need not understand anything of the working of the extensor muscles, nor of the chemical and electrical changes set up by his movement in muscles and nerves, nor need he elaborately calculate the distance of the object by measuring the angle made by the optic axis; he wills to take hold of the thing he wants, and the various parts of his body obey his will although he does not even know of their existence. So also is it with the man who prays, unknowing of the creative force of his thought or of the proceedings of the creature he has sent forth to do his bidding; he acts as unconsciously as the child, and like the child grasps what he wants.

A prayer of Class A may also be answered in other ways than by the action of an artificial elemental. A passing disciple or other helper at work on the astral plane, may hear his prayer and bring about the desired result. Especially is this likely to be the case when the utterer of the prayer is a philanthropist in need of aid for the carrying on of some beneficent work. The helper will throw the thought of sending him the assistance he needs into the fertile soil of a charitable brain, and the result will follow as before. Sometimes, but I think more rarely, the will of the praying person affects a nature spirit, or elemental proper, and he actively exerts himself to bring about the wished for effect; some people exercise a peculiar power over nature spirits of various kinds, and the "little people" will take much trouble in order to supply the needs of their favourites.

The failure of earnest and strongly-willed prayers to bring about the object aimed at seems to be due to the fact that they dash themselves against some Karmic cause too strong for them to turn aside or to modify to any appreciable extent. A man condemned by his own action in the past to die of starvation may hurl his prayers against that destiny in vain. The artificial elemental he has created by such prayers will find all its efforts futile, no helper will come in his way to cause the desired relief to be sent to him; no nature spirit will pay any attention to his cry. Where the relations that had existed in the past between the souls of parents and of a dying child necessitate in the present life the breaking of the tie at a particular period, the current of force set free by prayer will not avail to prolong the thread of the young life. Here, as every where, we are living in a realm of law, and forces may be modified or entirely frustrated by the play of other forces with which they come in contact. Two exactly similar forces might be applied to set in motion two exactly similar balls; but in one case no other force might be applied to the ball and it might fly to the mark aimed at, in the other a second force might strike the ball and send it entirely out of its course. And so with two similar prayers; one may be Karmically unopposed or even aided on its way by a karmic force, while the second may be flung aside by a karmic force, far more energetic than the original impulse. One prayer is answered, the other falls to the ground apparently unheeded, in both cases the result follows the law.

Let us consider Class B. Prayers for help in moral and intellectual difficulties are efficacious both in action and reaction

They draw the attention of those servants of humanity who are ever-seeking to help the bewildered soul and counsel, encouragement, illumination, are thrown into the brain-consciousness, thus giving the answer to prayer in the most direct way. Ideas are often suggested which clear away an intellectual difficulty, or throw light on an obscure problem, and the sweetest comfort is poured into the distressed heart, soothing its perturbations and calming its anxieties. This may be called the objective answer to such prayers, where the help of stronger and more advanced souls—of a disciple, an angel, a master—is readily given in response to the cry for aid. But there is also a subjective answer, not so readily recognised, as a rule, by those who pray, that may be regarded as the reaction of the prayer itself on the one who offers it. His prayer truly places his heart and mind in the receptive attitude, which makes it easy to render him objective aid, but it also opens the channel of communication between his higher and lower natures, and thus allows the strength and illuminative power of the higher to pour downwards into the brain consciousness. The currents of energy which normally flow downwards, or outwards, from the inner Man are as a rule directed to the external world, and are utilised in the ordinary affairs of life by the brain consciousness for the carrying of its daily activities. But when this brain-consciousness turns away from the outer world, and, shutting its outward-going doors directs its gaze inwards; when it deliberately opens itself to the inner and closes itself to the outer; then it becomes a vessel able to receive and to hold instead of a mere conduct pipe between the interior and exterior worlds. In the silence obtained by the cessation of the noises of external activities, the quiet voice of the soul can make itself heard, and the concentrated attention of the expectant mind enables it to catch the soft whisper from the Inner Self.

Even more markedly is this the case when the prayer is for spiritual enlightenment, for spiritual growth. Not only do all helpers most eagerly seek to forward spiritual progress, seizing on every opportunity offered by the upward-aspiring heart, but the longing for such growth liberates energy of a higher kind, the spiritual longing calling forth an answer from the spiritual realm. Once more the law of sympathetic vibrations asserts itself, and the note of lofty aspiration is answered by a note of its own order, by a liberation of energy of its own kind, by a vibration synchronous with itself. The

divine life is ever pressing against the limits which bind it, and when the upward-rising force strikes against those limits, the separating wall is broken through, and the life floods the soul. Imperceptibly almost from the spiritual aspirations we pass into the prayer which is pure worship, pure adoration, from which all petition is absent and which seeks only to pour itself forth in sheer love of the perfect, dimly sensed. Such prayers, grouped as class C, are the means of union between man and God, drawing the worshipper into the being he adores. In these, the consciousness limited by the brain contemplates in mute ecstasy the Image it creates of Him whom it knows to be in truth beyond all imagining, and oft rapt by the intensity of its love beyond those concrete limits imposed by the intellect, it soars upwards into the realm where limits are not, and feels and knows far more than on its return it can tell in words or clothe in intellectual form. Then in prayer the mystic gazes on the Beautiful Vision, then the sage rests in the infinite calm of the wisdom that is beyond knowledge, then the saint is penetrated with the radiant purity in which God is seen. Such prayer irradiates the worshipper, and from the mount of such high communion descending to the plains of earth, the very face of flesh shines with supernal glory, translucent to the flame which burns within. Happy they who know the reality which no words may convey to those who know it not ; those whose eyes have seen the King in His beauty will remember, and they will understand.

—*Theosophical Review*.

ANNIE BESANT.

THE AIMS, ACHIEVEMENTS, AND PROSPECTS OF THE T. S.

"A GATHERING OF THE THREADS."

IN addressing this assemblage I have to attune my remarks both to those who have followed the fortunes of our Society by attending our meetings, and those who know of us by report and what the newspapers say of us. So I have to ask the indulgence of the former while I go over some familiar ground in showing the reason of the T.S., and of the latter in giving them only a bird's-eye-view of that ground. The original impressions of the man in the street regarding the T.S. are fading out. It is true that certain papers still indulge in abuse of what they term Blavatski-ism, result of ignorance of the acts concerning a remarkable personality, out of all touch with the age she lived in ; but the public at large

have ceased to applaud all this. There has been a quiet admission that the movement able to secure the adhesion of people like Annie Besant and her confreres has a claim on their respect, and has to be taken seriously. There were those who said that H.P.B. removed, the bottom would tumble out of the thing, but even she was not essential, neither we say is Mrs. Besant, though a great factor for power in our machinery, her removal would not stop it. I can only now state the bare fact that we do not depend on any personalities—the essential character of our position transcends all persons.

Taking all of us together, we are as yet able to claim no magnitude for our effect on the world's domestic, social and political machinery. The theory of the past, present, and future of man we put forward is so utterly different to the stereotyped ideas of the public at large that Time *must* be taken over it. It is only the sweet reasonableness of it that has enabled the world to catch on to it at all. This and the fact of the strictly scientific basis of that Theory. Otherwise it would all be merely a fairy tale, pretty but impossible. Let us pass at once to consider what warrant there may be for the position taken up by us regarding the immortality of man and post mortem experiences. It is found chiefly in the founders of our Society being brought into contact with certain men of exalted character and advanced development, who possessed a power over some of Nature's forces, which they (the Founders) had never dreamed possible. They were in the position of the woman at the well, who there met the man who 'told me all things that ever I did.' No patent for the possession of these powers was claimed, only they were the result of development along certain lines of life, attaining spiritual wisdom and including vast ranges of Thought about God and man. Any statement of these is quite impossible here. Enough to say that a claim was made for man's past enormously transcending the recent claims by geology. The position put forward went on to show that throughout these long ages man was never without teachers, who made special efforts from time to time to acquaint mankind with the future before it. Regularly new movements were made by religious and secular leaders with this object, and then the time had come for another effort, and on new lines. In this way and in our age was discovery made of the existence of special custodians of the Wisdom of the Ages, and the claims of the Ancients were verified and the so-called 'miracles' of the past were found true. The announcement of these disclosures was met by the laughter of the

Philistines and a derisive shout from Theology. The Churches, it seems, were willing to take the story of an obscure Christ of 2000 years ago in far away Jerusalem, but they would not tolerate the thought of Him or any after His model in their own day in Chicago, Benares, or Thibet. Do men after this model expect any other reception? For their own personalities they did not—they trusted to the reception of their representation of Truth by those only of mankind who were sufficiently advanced in intuitive faculty to perceive the reasonableness of the postulates put forward. It, therefore, became clear to the founders of the T.S. that it devolved upon themselves and their immediate followers to place the facts of their intercourse before the world and to let the world judge of it; this is the starting point of our present propaganda.

How far the method of this propaganda has been well conducted, how many quite unavoidable pitfalls have been tumbled into is a matter for future history to decide, but the fact is now established that some knowledge of the disclosures made has passed into the possession of people in every corner of the globe. And this knowledge has been spread by a small society, a group of students, who can lay no claim to be considered the intellectual salt of the earth. The spreading of this knowledge is their first and greatest aim. Common gratitude would dictate some effort to make it known, for apart from the marvellous picture of an illimitable future which it holds before us, it has been found such a solvent for the ills of the present, such an invincible aid in meeting every kind of trouble, and explaining the seeming injustice of life, that it is capable of completely transforming character, changing black despair into eternal hope, and bringing into the lives of man, woman and child, possibilities and high purposes which make life in any form, under any conditions, a noble and a holy thing to have.

So the years have rolled by and this much has been done though from the smallness of the T.S. machine it will seem to the outside world to be such a very slight thing. But the great work, the fixing of these astounding facts regarding occult nature to be found in our literature before, and into the minds of the mass of humanity has still to be done—this is broadly and tersely put—the present chief aim of our Society to-day.

What has that Society achieved as its work to date is measured up? Compare the attitude of the Christian religion towards the other creeds of twenty or thirty years ago, an

you will get part of your reply, the changed attitude of the scientist, of the philosophic thinkers, amongst us will also answer you. A revolution has come over human thought, and it is undeniable that on the whole the world *has* taken the direction in its thinking of the future of man, which those high spiritual intelligences at the back of our present movement aimed and planned that it *should* take.

I am to-night in no way concerned to meet the objections of those present who will deny the existence of these spiritual intelligences, feeling a sympathy with them, in the barriers which are still set around them, barriers which do but mark their place in evolution, and which time will put right. The knowledge will come to them sooner or later with study and experience, principally *experience*. For to me it is already an established fact that as spiritual human souls, we are not all the same age. Some of us are thousands, it may even be millions, of years older than others, and with that greater age will necessarily go a greater experience, though the incidents of that experience will be entirely closed out from the present life, the cream of its totality, which makes up, in fact, the character of the man or woman who can realise these hidden things where another cannot.

I have spoken of the pitfalls we have met in the prosecution of our work. These have been inseparable from us, an organisation working with physical means. We have used our tools sometimes clumsily. Mistakes have been made by us in the past, but for which our influence would be much greater to-day than it is. These have been made the most of by powerful adverse forces intensely interested in wrecking both our aims and achievements, but we recognise the presence ever with us of still more powerful intelligences, but for which we should not survive. Like every other physical organisation, we must stand or fall by our own inherent care and foresight in the methods adopted, and shall find a brick wall just as hard to butt our heads against as any other body of people. We are not entitled to lay at the door of the higher spiritual organisation the errors we commit in our efforts to carry on their great work.

We have the course before us plainly laid down. It is the stemming of the torrent of indifference in our time as to man's future. Ours is the task to carry a search light of impartial truth into the dark problems of life, to brush aside cant shams, and hide-bound forms of faith. We occupy a similar position to-day towards the trend of our age into utter materialism

which the Gnostics held towards early Christian churchism. Probably many of the workers then are amongst us now carrying on the work they then left off.

Changes we have had to meet. Our organisation has grown out of its infancy. It has suffered all the usual ailments of childhood. Some have been at the time rather severe, but they have been acute, not chronic attacks. The Coulomb incident, intended to strangle or to decapitate, only produced a temporary choking, like the croup, and the Judge business, which threatened a hewing in pieces, only let a little bad blood. So the child has grown up into fairly robust manhood, and were we now as a society to vanish, our literature would remain with the world a powerful leaven for the thought of the coming generations.

For those coming generations we believe we shall survive to help to make a great future. The ever-widening circle of the T.S. is even now preparing some souls of already advanced standing to carry forward, quickly and consciously, the later stages of the work now begun, personalities now in our foremost ranks, who in the near future will come out with enormously increased faculties and capacities, the result of present tireless endeavour.

Already preparation is being made for these. We are but ploughing the ground for its sowing by more advanced Egos, who will be carrying forward the movement of the future to far greater issues than any we are competent to achieve. Signs are abundant that within a century or two, the educated European will, in the main, have acquiesced in the great past that is claimed for man in our Theosophic conceptions of evolution, and the possibility of individual strength of character anticipating its processes by adopting certain lines of life. This sounds a large order in face of the fact that at present the reception of these conceptions is limited to a mere handful of humanity. The worker for the cause of Occult Truth in the near future will drop down into a generation immeasurably better prepared than are the cultured classes of our own immediate day.

We appeal to all broad-minded souls whose evolution has brought them to a realization of this high ideal to come and help us. We have to join our hands with the fellowship of the *great unsatisfied*—those for whom church altars are not high enough, creeds are not deep enough, for whom the good that can be done is not good enough, and the life to do it is not long enough.

—*Theosophy in Australasia.*

W. G. JOHN.

THE DERIVATION OF DEVACHAN.

AS Madame Blavatsky remarks (*Secret Doctrine*, Vol III., page 408), Devachan is the Tibetan word for the Sanskrit Sukhâvati. Notwithstanding, there remains a tenacious tradition amongst our members that the element Deva in "Devachan" is connected with the Sanskrit word "Deva," and the word has even been publicly explained as being formed by "Deva" (Sanskrit)=a god, and "khan" (Tibetan)=place; its meaning being, according to this explanation, the place of the gods—Devaloka. This is altogether wrong, and I here give the right etymology of the word.

Its first part is formed by the Tibetan word *bde. ba.*, which corresponds exactly with the Sanskrit sukhâ. Its significations are (a) as a verb; to be well, to be happy; (b) as a noun: happiness; (c) as an adjective: happy, good, favourable, beautiful, etc., etc.

Its proper root is *bde; ba* being the usual particle which follows most Tibetan words.

As to *khan*, this really is a Tibetan word for place, but it has nothing to do with Devachan, as the *ch* in the latter word is a transcription for a sound like the Sanskrit *ch* in ordinary transcription. The Tibetan word *chan* signifies: having, being provided with; and so corresponds with the Sanskrit suffix *vat* (*f. vati*).

So the word *bde. ba. chan* (pronounced *de bachan*, i. e., with Sanskrit pronunciation of *ch*), is the exact translation of sukhâvati and is pure Tibetan.

It occurs amongst others in *Gyalrabs*, a history of the kings of Tibet, and Koppen mentions it in *Die Religion des Buddha* (II. 27). See also Jaschke's great dict. 270 II. and the last answer to Question XXV. in *THE VÂHAN* (Second Series, No. 5, December, 1891).

—*The Vâhan.*

ANXIETY is the poison of human life. It is the parent of many sins and of more miseries.—BLAIE.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust on the blade.—HENRY WARD BEECHER.

DISCRETION in speech is more than eloquence. When you doubt, abstain.—BACON.

EVERY great and commanding movement in the annals of the world is the triumph of enthusiasm.—R. W. EMBERSON.

✓ ON THE TRAINING OF CHILDREN.

WE have been taught by Theosophy that the Divine Ray which gives birth to, and animates the Ego, is three-fold, and that it may be described as manifesting Wisdom, Love, and Power.

These three manifestations of the Supreme, may be considered as finding their expression in the human microcosm, as Will, Imagination, Understanding, and Affection.

I take it that Imagination and Affection are the dual exponents of Love—the Understanding and the Will belonging to the Wisdom and the Power.

Every child born into the world has the possibility of each of these character elements in its composition ; some have more of one, some of another quality predominating. The aim of all true and useful education is to enable the child in advancing years to bring all the qualities into equal play, so as to make a perfectly balanced character. A work of many, many lines, truly, but lines reduced in number, according to the measure of training which is assimilated in each life.

It is interesting to watch how much of one or another of these qualities, a child has brought over from previous incarnations, and the careful and observant parent or teacher will try to draw the little one towards that quality in which it appears most deficient, while guiding it in the further development of those to which it seems more inclined.

The earliest and most natural bent of a child's mind is towards Love ; at first not indeed much more than an animal instinct, involving trust and confidence, in that which is larger and stronger than itself ; but soon an ingredient of conscious response comes in, we might almost call it gratitude, and then the child feels a reposeful dependence on the well-known kindness of its parent. So the Imagination begins to make an Ideal for itself, and the parent for the time being is the embodiment of that Ideal.

I am, of course, speaking only of parents who realize the least responsibility which devolves on them as directors of the first steps of the little ones, and who are themselves full of love.

Now we can see how, the child, having once grasped firmly the notion that its mother and father are superior beings to itself, an avenue is opened, wherein this holy chord of Love may be played upon by the judicious parent, and thus the first lessons in true symbology may be implanted in the young

heart, the Ideal rising in time to those great ones who watch over and guide humanity, as well as to the mighty Lords, who administer the great law of "Karma," which is, in very truth, the Law of Love.

Although I have taken the highest form of Love, namely devotion to the mother, as the chief point to which the faithful parent should direct his child's budding Affection and Imagination, on the principle that the greater includes the lesser, yet there should not be a failure in showing the little one by example (which, after all, is worth many words) as well as by precept, that everything he sees around him demands from him the exercise of Love, be it the humble blade of grass, the animal, or the human fellow creature, consideration and compassion being felt for all.

And here comes in the opportunity of referring again to the greater lesson of striving to attain to those Masters of Love, who are All-compassion, All-consideration, because wholly emptied of selfishness.

In the next place we come to Wisdom with which I have coupled Understanding. It may perhaps be argued that these are not synonymous terms, yet the one is undoubtedly the outcome of the other. True, there are some older Egos, in whom the heaven Wisdom is born, showing itself in the quick apprehension of intuition in divine things, the Higher Manas from earliest childhood being highly developed. But such souls are rare. It is generally through Lower Manas, or what we may call Understanding by brain intelligence, that the mind rises by slow steps to the grasp of the Higher Wisdom. Therefore, while the lessons given to a child in this direction should be simple and few, the greatest care should be taken that the child really understands what it is taught.

I do not enter upon details of the vast and mighty subjects which belong to the Wisdom of the Ages, subjects which have indeed their top in Heaven, even though the foot thereof rest on earth, and of whose full glory even those who have climbed far up the ladder of the present evolution can but have touched the round. And yet each parent, in his place and measure, must select his own method in the choice of subjects from the great Text-book most fitted in his opinion for the capacity of the particular child.

And here comes in an ever-recurring difficulty. It is not every one, who in his small measure may have tensed some modicum of the treasures of "Wisdom," that can bring those treasures down to the simple understanding of the growing

child. Yet should every parent, to whom Theosophical teaching has opened the fountain of Divine knowledge, seek to learn how to shed some drops of the fructifying draught on the child-consciousness of which he has the nurturing.

And so by degrees the little one is led up to the training of the Will, which is the mighty instrument for the development of Power, with its far-reaching possibilities. And this development begins, as it must of course, continues, and ends, in Self-training, the first effort of which must consist in the resisting of that which ministers to the lower nature. Let the child understand that obedience to the parent's wish is its first duty, even though it may interfere with its immediate self-pleasure. Even from the very first, I think that parents and teachers would do well to follow in their manner of education the lines on which the Law of "Karma" works. Make the children feel that every transgression against expressed rules must bring its own punishment, a punishment inflicted not in anger, but because it cannot be otherwise.

The parent should seek from the very beginning to produce in his child a sense of responsibility by giving to it some duty to fulfil, on the faithful discharge of which a small measure of further responsibility may be entrusted to it. These duties, with their augmenting scope, will increase with the advancing age, and the corresponding ones will grow upon the child's consciousness, as the duties expand in importance.

It is to the rising generation we have to look for the carrying on the great work of helping forward the evolution of the race.

If parents would but realize the tremendous responsibility that belongs to them in the fact of their becoming parents, of being the vehicles for bringing back an Ego to learn another stage of Earth-experience, to tread another step, if so be, of the way that leads to the upward Path, they would surely look with a reverential eye on their little ones, and would feel that no care, no labor, however great, however incessant, is too much for them to bestow, if they can give an impetus to one Soul towards its evolution: for by just so much are they serving the Masters, in helping onward the perfecting of mankind.

—*Mercury.*

THE EFFECT OF MUSIC ON ANIMALS.

THE *Quarterly Review* for April extracts much new and amusing information from Mr. Cornish's "Orpheus at the Zoo." The sound of the violin was first tried on the tarantula spider, but without result. A nest of scorpions, however, showed the liveliest susceptibilities.

HOW THE SNAKES RESPONDED.

Of the monitor lizard, we are told :—

The very moment he heard the first sound of the violin he raised his head and was alert and listening. Then the forked tongue came out, playing incessantly round his lips; and as the music became soft and slow the lizard grew quite still but for a gentle swaying of the head. . . . In the next cage all heads were raised, and forked tongues played, while at a sudden discord every snake's head started violently back. Such, more or less, was the effect of music on all the snakes. The huge pythons showed not a grain of interest, and the boa was almost as indifferent; but the deadly cobra, which the Indian snake-master wins from his hiding-place in the old wall at the sound of a tiny pipe, was roused at once. He was lying sound asleep on the gravel at the bottom of his cage; but at the first note he instantly raised his head, and, with eyes fixed on the door whence the sound came, as the music grew louder, slowly stood erect on his tail, spread his hood, and swayed to and fro, in accordance with the measure of the tune. Every change in volume and tone instantly produced a corresponding change in the movements or poise of the snake. At the tremolo its body was puffed out; at a sudden change, imitating the sound of the bagpipes, its hood was expanded to the utmost dimensions, while a sudden sharp discord made the creature wince as if under a smart blow.

CERTAIN FOUR-LEGGED LISTENERS.

The Polar bear stood upon his hind legs to listen more intently, walking backwards and forwards and humming a half-formed grunt of satisfaction. The two grizzlies, at the first chord, assumed a critical yet comic attitude of keen attention, each with its head on one side, and its paws clasping the bars. In the lion-house every head was turned at the first sound of the violin, and as it grew louder his majesty began to wave the black tuft on his tail from side to side, as a cat does when meditating a spring; while the lioness made her way straight up to the bars, as if to push him from the front seat. The old fable of the snap of a broken string causing terror to

the wolf was next put to the proof, and seems to be founded on fact. Instantly, at the sudden crash, the common wolf set up its back, and with tail between its legs drew back with a hideous sneer and slunk into a corner.

ELEPHANT AND TIGER AS MUSICAL CRITICS.

The flute was chosen to open the concert, and seemed as potent as the lute of Orpheus himself; the huge beast stood listening with deep attention, one foot raised from the ground, and its whole body still: a strong sign of the effect of music on the most restless of animals. As long as the flute continued the stillness was unbroken; but at the first sound of the piccolo all was changed. Its sharp shrill note was everywhere resented. The elephant twisted round and turned his back on the performer, whistling, snorting, and stamping his feet. Even the ostrich was offended at the piccolo, writhing its neck, stalking uneasily up and down, as if in dudgeon. The tiger, who clearly found pleasure in the violin, started up in fury at the first shrill cry of the tiny pipe, rushing up and down the cage, and lashing its tail from side to side. A soft air from the flute brought back immediate peace; and we may fairly infer that the violin and flute, which "human taste has approved as the most pleasing of instruments, are, by some unknown law, most acceptable to the brute creation." No creature seemed wholly indifferent to the charm of music, except the seals; while to all a discord was offensive.

In these experiments, says the reviewer, Mr. Cornish "breaks entirely new ground."

Notes and News.

OUR worthy brother Dr. Arthur Richardson, Ph. D., who made himself useful in various ways to the Bombay Branch, Theosophical Society, has left Bombay on Sunday, the 3rd July, for Benares, as he is there appointed Principal of the new Hindu College. Dr. Richardson was not only useful to the members of the Bombay Branch, but he worked without receiving any remuneration at some of the plague hospitals in Bombay for the relief of the plague stricken patients. Besides conducting classes almost every day in a week for reading and explaining 'The Ancient Wisdom' and 'The Outer Court' by Mrs. Besant, he used to deliver lectures every now and then at the rooms of the Bombay Branch on useful and interesting Theosophical subjects. He also very ably conducted this journal for nearly a year. On the eve of his departure after the

usual Sunday lecture a few words were spoken by the President Mr. Gostling in regard to the services rendered by Dr. Richardson to the Bombay Branch. Bro. Munmohandas Shroff and Bro. Pestanji Khan also spoke in the same strain. Dr. Richardson replied in a short and stirring speech, and the meeting dispersed. Dr. Richardson carries with him the good wishes of the members who have come in contact with him.

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WE see from the *Theosophical Review* for June that a property called Lamolie House, in St. George's, Grenada, B. W. I., has been bequeathed to "the Trustees for the time being of the Theosophical Society in Europe, appointed or acting under an Indenture dated the 4th day of August 1890," by the will of the late Mr. Edward Thomas Passee, a prominent inhabitant of the island and a member of our Society. Let us hope that the good example set by our late worthy Bro. Passee will be followed by other rich members who could afford to give their money for the spread of Theosophy.

"THE General Secretary's Report to the twelfth Convention of the Theosophical Society, American Section shows the number of Branches to be 58, with a total of 1,035 members against 703 last year."

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THE new Hindu College at Benares was opened on the 7th July and the classes were started the next day. Already 65 students have enrolled their names. The work of the college is started daily at 10. A. M. with half an hour's religious instruction. There are three Sanskrit teachers and two for Mathematics; and one for odd subjects. Dr. Richardson, besides being the Principal of the above college, teaches Science and English. Attached to the college is a library and reading room. We hope that the college will turn out a success. The college is still in need of funds and those who have the welfare of India at heart will respond by sending donations to the above college.

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A NEW branch of the Theosophical Society called the Shri Rām Jayanti Theosophical Society was opened at Dharampore, capital of a native territory, near Surat, on the 10th July. Some members from the Surat branch T. S. went there by

invitation to take part in the opening ceremony. The forming of this branch is due to the exertion and devotion to Theosophy of Bro. Maharana Shri Baldeojee, the brother of the Maharana Saheb of Dharampore, who takes much interest in, and devotes as much time as possible to, this subject. A public meeting was convened in the hall of the English and Gujrati School of the town with Bro. Baldeojee in chair. A lecture on Theosophy was given in Gujrati by Bro. Rao Bahadur Marathe, B. A., L. L. B., first class subordinate Judge of Surat. There are now 14 members on the roll of the above branch.

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A question was asked to Mr. Leadbeater after his lecture at the Blavatsky Lodge, London on 'Recurrent Questions,' relating to the sensation of time on the astral plane. "Mr. Leadbeater said that undoubtedly the time sense existed in that state of consciousness but was not measured as here by night and day. There was never any darkness, the matter being self-luminous—hence its name—but there was a difference when, in what corresponds to-day on the physical plane, the more direct action of the sun is felt. There was nothing that corresponded to our sleeping and waking, the life being continuous, and there is no sense of fatigue."

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ACCORDING to the May number of the *Vegetarian Messenger and Review* "Some energetic Vegetarians in London, foremost amongst them being Mr. C. W. Forward have started a special "Spread the Light" fund which has for its object the systematic distribution of the *Vegetarian* to all public libraries and reading rooms. This is an excellent form of propagandist work. For nearly thirty years The Vegetarian Society have distributed the *Vegetarian Messenger* and the *Dietetic Reformer* to every free library they could hear of, and very many Vegetarians have made their first acquaintance with our truths through seeing the magazine on the reading room tables." Here is a hint for those members of the T. S. who ardently wish that the truths of Theosophy should be known far and wide. Cannot a similar fund be started by which journals like the *Theosophist* and the *Theosophical Review* be supplied to all the public libraries and reading rooms of England and America?

